

Epigraphia Telanganica
Volume 1
Pre-Kakatiya Telangana

Editor
Gajjala Vasanta Lakshmi

General Editor
Dr. Gautam Pingle



Dr. MCR Human Resource Development Institute
Government of Telangana
Hyderabad

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Foreword

The inscriptions engraved on stone or metal are primary sources for the reconstruction of the history of our past. To collect these inscriptions individual scholars as well as government institutions have been working on the collection, decipherment, and publication of these records. In this regard Dr. MCR HRD IT's Centre for Telangana Studies, took the initiative to collect and compile all published inscriptions belonging to Telangana State and placed them in chronological order.

This is a work of a total of four volumes. Volume-I - Pre-Kakatiya Telangana - includes the inscriptions from first century AD to those of the Western Chalukyas of Kalyana – overlords of Telangana. Volume-II - Imperial Kakatiyas - includes inscriptions from early Kakatiyas to first imperial ruler Kakatiya Ganapatideva. Volume-III - Decline of Kakatiyas - includes the inscriptions of Rudramadevi and Prataparudra-II. Volume-IV- Post-Kakatiya Telangana - includes inscriptions of rulers that succeeded the Kakatiyas.

I hope these volumes will help and fulfil the needs of the scholars and historians engaged in the historical research of Telangana State. I am sure that all scholars and students interested in Indian history will welcome this publication.

Shashank Goel
27/9/2023

Dr. Shashank Goel, IAS
Director General

Dr. MCR HRD Institute of Telangana &
E.O.Spl. Chief Secretary of Government of Telangana

Hyderabad
September 2023

Preface

The problem with the history of Telangana (as it is to an extent with that of India generally) is that the earlier the period under review the scarcer are the basic documents and sources. This has to do with the destruction of records in the turbulent periods due to invasion and conquest. Successive rulers may not have had the same interest or allocated funds to preserve the sources of history of their predecessors in power. It is largely under British rule in India that the indigenous sources – Hindu, Jain, Buddhist and Muslim – were systematically sought out and published. The British interest stemmed from their desire to learn about the country and people that they happened to rule.

In the case of Telangana, official sources of its history emerge with Mughal invasion and conquest. For the earlier periods, we have to rely on accounts by travellers and oral stories of the rulers and conditions in the land. Considerable evidence is also available from the epigraphs – both in stone and copper – that were spread across the region

However, the availability of epigraphical evidence is scattered in various publications of the central and state agencies. The purpose of this set of volumes is to bring together all the published sources of epigraphs concerning Telangana so as to enable scholars to access them easily.

The effort has been painstaking and has taken two years by a dedicated scholar, Ms. Vasanta Lakshmi, who has devoted her time to this task. Such an effort can come only with internal drive and passion for the task. Ms. Vasanta Lakshmi has been solely responsible for this output. My role, as General Editor, has been peripheral and advisory and I have enjoyed seeing the work emerge and the questions of method being raised and solved.

The Centre for Telangana Studies of the MCR HRD Institute of Telangana is pleased to have supported this effort and ensured the publication of all four volumes of Epigraphica Telanganica. Successive Directors-General – Mr B.P Acharya IAS, Mr Harpreet Singh IAS, and the present ADG, Mr Benhur Mahesh Dutt Ekka IAS, present Director General Dr Shashank Goel IAS have made it possible by their support and goodwill.

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Dr Gautam Pingle
HEAD,
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I would like to take this opportunity to thank the Government of Telangana. This project Epigraphia Telanganica was initiated and seen through by the Centre for Telangana Studies, Dr. MCRHRD Institute of Telangana.

It is my duty to express my profound gratitude to Dr. Gautam Pingle, Head of Centre for Telangana Studies and Dean of Studies, for initiating the project and for guidance throughout. Most importantly, has been the continued support of successive Directors General of Dr. MCR HRD IT, Sri B.P. Acharya, IAS, Sri Harpreet Singh, IAS, present ADG Sri Benhur Mahesh Dutt Ekka, IAS and Present Director General Dr. Shashank Goel, IAS. Without their continued support this work would not have been completed.

My gratitude to the libraries which provided access to the library and helped me to collect the necessary data. In this Department of Heritage Telangana Library-Hyderabad, G.P. Birla Library-Hyderabad, C.P. Brown Research Centre for Languages-Kadapa, Deccan College Post-Graduate and Research Library-Pune, Dr MCR HRD IT library and its Librarian Srinivas Bashetty and Junior Assistant G. Neelappa.

My sincere gratitude to Dr. K. Muniratnam Reddy, Director (Epigraphy), Archaeological Survey of India (ASI), who allowed me to use some unpublished inscriptions from his collection in Epigraphia Telanganica.

My gratitude is due to Dr. Aruna Borra (Telugu scholar), Dr. Madhusoodana Pai (Sanskrit scholar) who helped with the translations of two inscriptions. Also my thanks to Divya Archana for her support.

Above all I am grateful to my parents G. Chinna Kumara Swami Reddy and Sai Lakshmi, and my brothers Arjun, Ganesh, Siva and my husband M. Sudarshan Reddy.

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General Introduction

The purpose of this work *Epigraphia Telanganica* is to compile all the inscriptions in a chronological order from various published and unpublished sources related to Telangana. These inscriptions constitute valuable historical evidence for the history of Telangana. It is intended to help scholars working on the history of Telangana.

The leading work on Kakatiya history has been that of Cynthia Talbot's "*Pre-colonial India in Practice: Society, Religion, and Identity in Medieval Andhra*". She has accessed almost all of the published inscriptions and formed the basis of her scholarship on Telangana in the Kakatiya period. This has led to the idea of compiling all these inscriptions chronologically so as to enable future scholars who may not have the resources, time and effort to do the same.

Most of the inscriptions are in the languages and scripts of Brahmi, Prakrit, Nagari, Sanskrit, Siddhamatrika, Nandinagari, Kannada, Telugu, Hindi and Tamil. However only English translations of these inscriptions are compiled in this work. In the case of two inscriptions where translations were not available, we have taken help from Dr. Aruna and Dr. Madhusoodan. Some unpublished inscriptions are taken from the collection of Dr. Muniratnam Reddy. Nine inscriptions were translated by the editor of these volumes, G. Vasanta Lakshmi.

A total of 2396 inscriptions were compiled from various sources like *Epigraphia Indica*, *South Indian inscriptions*, *Archaeological Survey of India: Annual Reports on Indian Epigraphy*, *Epigraphia Andrica*, *Andhra Pradesh Government Archaeology Series No. 3*, *Kannada Inscriptions of Andhra Pradesh*, *Indian Antiquary Reports*, *Andhra Pradesh Archaeology A Review*, *Annual Reports by State Archaeology Department*, *Copper plate inscriptions of the state museum Hyderabad*, *Corpus of inscriptions in the Telangana Districts of H.E.H. The Nizam's Dominions*, *Dynastic list of Copper plate inscriptions*, *Inscriptions of Andhra Pradesh Cuddapah District*, *Inscriptions of Andhra Pradesh Kurnool District*, *Inscriptions of Warangal District*, *Inscriptions of Karimnagar District*, *Inscriptions of Andhra Pradesh Nalgonda District*, *Inscriptions of Andhra Pradesh Mahabubnagar District*, *Stone Sculptures in the Alampur Museum*, *Inscriptions of Telangana Nizamabad District*, *Inscriptions of Andhra Pradesh Medak District*, *Andhra Pradesh Archaeological Series No.9.*, *Selected stone inscriptions of Andhra Pradesh*, *A Catalogue of inscriptions upto 1964*, *Select Epigraphs of Andhra Pradesh*, *Memories of Archaeological Survey of India. No-6: The Temples of Palampet* and *Corpus inscriptions of Telangana districts*, etc. In this collection 1916 are the main inscriptions and 480 are the variants of some of them. These variants are indicated with 'Also'.

This work is divided into four volumes. The Kakatiya dynasty had its foundation and was based in present-day Telangana. However, as it expanded its rule the Kakatiya dynasty inscriptions were located in districts of Nellore, Kadapa, Krishna, East and West Godavari, Kanchi, Gaya, Tumkur and Kurnool. These are also included in second and third volumes.

Volume-I - "Pre-Kakatiya Telangana" - consisting of 829 inscriptions (695 inscriptions and 134 variants), deals with the pre-Kakatiya period. This volume contains inscriptions related to the periods when Telangana was ruled by the dynasties of Ikshvaku, Vishnu Kunda, Western Chalukyas of Badami, Eastern Chalukyas of Vengi, Pallava, Rashtrakuta, Chalukyas of Vemulawada, Western Chalukyas of Kalyana, Kalachuri, Haihaya, Madugonda Chalukya, Eastern Ganga, and Kanduri Chodas. Large number of inscriptions are related to Western Chalukyas of Kalyani.

The earliest Telugu inscription is by Vikramaditya-I of the Western Chalukya of Badami kingdom, found in Amudalapadu, Alampur Taluk, present day Jogulamba Gadwal district dates back to 30th April, A.D. 660. This has the merit of recording the earliest use of Telugu alphabets in Telangana. The inscription's script uses old Telugu-Kannada alphabets and the language is Sanskrit.

Only one Pallava copper-plate inscription is included in this volume which is at the State Museum whose find-spot is unknown. Kanduri Choda inscriptions are also included. Kanduri Chodas were contemporaries of Kakatiyas, but relatively less known. Their inscriptions were found in the districts of Mahabubnagar and Nalgonda.

Volume-II - "Imperial Kakatiyas" - comprises 589 inscriptions (425 inscriptions and 164 variants) starting from early Kakatiya chiefs to Kakatiya sovereign Ganapatideva. Initially Kakatiyas were the feudatories of Western Chalukyas of Kalyana and ruled Telangana as their subordinates. Notable Kakatiya chiefs were Gundyana, Beta-I, Prola-I, Beta-II/Betrarasa and Prolarasa/Prola-II. Kakatiya sovereignty begins with Rudra/Prataparudra-I and continues to Mahadeva, Ganapatideva, Rudradeva Maharaja/Rudramadevi and Prataparudra. After becoming independent rulers, Kakatiyas adopted the titles of Western Chalukyas, using terms/titles like *Mahamandaleswara*, *Pattodathi*, *Sri Pada Padmopajivi* etc in their inscriptions.

This volume deals with the inscriptions of Kakatiyas up to and including the reign of Ganapatideva. Majority of inscriptions in this volume belong to the period of Ganapatideva's rule. He was the greatest ruler of this dynasty who ruled for over 60 years. Under his rule the Kakatiya domains achieved imperial status. These inscriptions are made on behalf of himself and his subordinates. These inscriptions mainly record the expansion of his territory, his marriage to Ayya Princesses and land donations to the various temples.

The Bahal inscription of the Devagiri Yadava King Singhana has been added in this volume as it mentions the capture of Prince Ganapatideva in the war between Kakatiya Rudra and Yadava Jayatugi. Ganapatideva was made king of 'Trikalanga' after his release. But how much time he was in the captivity of Yadavas is not known. During the period of Ganapatideva's captivity Racherla Rudri Reddy suppressed the rebellions in Kakatiya territory and successfully negotiated the release of Ganapatideva from the captivity. This is one of the most prominent events in the history of Kakatiyas. After his release, the friendly relation between Kakatiya and Yadava kingdoms continued throughout his reign.

Inscriptions of Kakatiya Nayakas like Racherla, Viriyala, Malyala, Natavadi, Cheraku, Kota and Kayastha were also added in this volume. The Chebrolu Inscription of Jaya mentions about the expedition of Divi or Island (*Diviseema*) by Ganapatideva, his marriage to Ayya princesses Naramba and Peramba, entry of the Ayya Prince Jaya in his service as a Gajasenapati (chief of elephant troops) and Ganapatideva's grant to Jaya of the city of Shanmukha (Chebrolu). This inscription gives the earliest authenticated date of Ganapatideva's reign.

Another notable inscription from this volume is the Bayyaram tank inscription of Ganapatideva's sister Mailambika. This inscription gives the genealogy of Kakatiya's and her marriage to Natavadi Rudra.

The inscription of Ganapambika/Ganapamba (Ganapatideva's daughter) reveals the marriage relations with the Kota family. Yenamandala inscription and Mogalutla Grant of Ganapamba records the marriage of Ganapamba to Kota chief, Beta, and his death, because of disease, her

rule in the Amaravati region. Inscriptions indicate that after the death of her husband Ganapamba ruled his share of the territory with the help of her father. Not only royal women, women employees of the king also donated cows for the perpetual lamps in various temples. Yeitasani who called herself *Sri Pada Padmopajivi* (subordinate) of Ganapatideva in her Vadapuru inscription mentioned the donation of cows to the temple of Ramesvara in the merit of Ganapatideva. From this one notices that many aristocratic women occupied prominent positions in his rule; they were allowed to rule, construct and donate lands, cows to temples in the name of their loved ones and their sovereign.

Last inscription of Ganapatideva along with Rudradeva maharaja is in A.D. 1267 from Upputuru. According to this inscription Ganapatideva was still alive during this inscription period. During Ganapatideva's rule the Kakatiya kingdom reached its imperial zenith. His subordinates were loyal and there are marital alliances involving tributaries and ruling family.

Volume-III - "Decline of Kakatiyas" - records the inscriptions of Rudradeva Maharaja/Rudramadevi and Prataparudra (the last ruler of this dynasty). In this volume a total 518 inscriptions are compiled (402 inscriptions and 116 variants). This volume starts with the rule of Rudradeva Maharaja and continues till the Visala grant of Prola-Nayaka in A.D.1325. It mentions the Muslim invasion of Kakatiya dynasty and capture of Prataparudra. But the last inscription about Prataparudra is from Santamaguluru, Narasaraopeta Taluk, Guntur District and is dated 3rd April, A.D. 1326.

After Ganapatideva's death, the majority of the inscriptions were in the name of Rudradeva Maharaja. Only a few inscriptions mentioned the name of Rudrama/ Rudramahadevi/ Rudramadevi, they might be the same or different persons. During this period, we can notice Yadava inscriptions from Rahamantapur, Nalgonda district. These are individual inscriptions of Yadava chieftains. With this we can assume that during Rudradeva Maharaja's rule he maintained friendly relations with Yadavas and some of the Kakatiya territory was under their rule. Bidar inscription of Rudramadevi is also included in this volume.

Prataparudra is mentioned in the inscriptions starting from A.D. 1289. In these inscriptions he is referred to as Kumara Rudra and, after becoming king, he was known as Prataparudradeva Maharaja. An interesting inscription from Tumkur from Karnataka mentioned Prataparudra's father as Mahadeva; the original inscription is not found; only a copy has been taken into the record. Other than this inscription there was no mention about the father of Prataparudra. This Tumkur inscription is also added in this volume because of its historical importance.

Two 19th century inscriptions of Dantewara ruler Dilkpaladeva are included in this volume as he proclaimed himself as the successor of Kakatiyas of Warangal.

Volume-IV - "Post-Kakatiya Telangana" - contains 460 inscriptions (394 inscriptions 66 variants) of post-Kakatiya rulers of Telangana and some indeterminate inscriptions. It contains inscriptions in the name of family members of feudal chiefs, military and civil officers such as Musunuri chiefs, Racherla Velamas and Kondaveedu Reddi's.

Along with these, inscriptions relating to the sovereigns of Vijayanagara located or related to Telangana are included in this volume.

Inscriptions of non-Telugu rulers of Telangana such as Tughlaq, Bahmani, Gajapatis of Orissa, Qutb Shahi, Adil Shahi, Mughal and Nizam/Asaf Jahi were also included.

In this volume one Sikh inscription is added, it belongs to Maharaja Ranjit Singh, on a gun near the administrative office in Golconda fort. Chandu Lal Malhotra who is also known as Maharaja Chandu Lal from Khatri family worked as a prime minister of third Nizam of Hyderabad Sikandhar Jah, and he worked in the court of Maharaja Ranjit Singh. With the recommendation of Chandu Lal, Sikandhar Jah started Sikh regiment; Maharaja Ranjit Singh sent some of his men to join Sikh regiment. This gun also came to Hyderabad with them and was placed in Golconda.

Along with inscriptions, plates of some of the inscriptions were also added at the end of these volumes. These plates were collected from the districts of Warangal, Karimnagar, Medak, Mahabubnagar and Nizamabad, courtesy of the Department of Heritage, Telangana.

With the best of my efforts over two and half years, I accessed more than 2000 inscriptions and compiled them chronologically and dynastically. New discoveries of inscriptions in the future need to be added when available. I hope these volumes will help the scholars to work on the history of Telangana.

Gajjala Vasanta Lakshmi

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Rulers Mentioned in the Inscriptions

Volume I		
Dynasty	Ruler	Reign
Ikshvaku	Chamtamula Maharaja	210-250
Ikshvaku	Rudrapurushadatta	344-352
Vishnu Kundin	Govindavarman I	419-456
Vishnu Kundin	Vikramendra Bhattaraka Varman-II	555-569
Western Chalukya of Badami	Pulakesin II	609-642
Western Chalukya of Badami	Vikramaditya I	655-680
Western Chalukyas of Badami	Vijayaditya Satyasraya	696-733
Eastern Chalukyas of Vengi	Vishnuvardhana Maharaja	624-641
Eastern Chalukyas of Vengi	Jayasimha Vallabha	641-673
Eastern Chalukyas of Vengi	Vijayaditya I	755-772
Eastern Chalukyas of Vengi	Vijayaditya II	808-847
Eastern Chalukyas of Vengi	Bhima-I	892-921
Pallava	Nripatungaverman	869-880
Rashtrakuta	Govinda-II	773-780
Rashtrakuta	Dhruva Dharavarsha	780-793
Rashtrakuta	Govinda III (Prabhotavarsha)	793-814
Rashtrakuta	Amoghavarsha	814-878
Rashtrakuta	Krishna III (Akalavarsha)	939-967
Rashtrakuta	Indra Vallabha	1058
Rashtrakuta	Asanga Bhupati	1067
Chalukyas of Vemulawada	Beddega (Solada-ganda)	850-895
Chalukyas of Vemulawada	Arikesari II	930-955
Chalukyas of Vemulawada	Arikesari III	965-973
Western Chalukyas of Kalyana	Tailapa II/Taila-II/Ahavamalla	957-997
Western Chalukyas of Kalyana	Irvabedemga/Satyasraya	997-1013
Western Chalukyas of Kalyana	Vikramaditya V	1008-1014
Western Chalukyas of Kalyana	Jayasimha II/Jagadekamalla I/Mallikomda	1015-1043
Western Chalukyas of Kalyana	Somesvara II/Bhuvanaikamalla	1068-1076
Western Chalukyas of Kalyana	Jayasimha-II/Jagadhekamalla I/ Mallikamoda	1015-1043

Western Chalukyas of Kalyana	Somesvara I/Ahumalla/Trailokyamalla	1042-1068
Western Chalukyas of Kalyana	Someshvara II/Bhuvanaikamalla	1068-1076
Western Chalukyas of Kalyana	Vikramaditya VI/Tribhuvanamalla/ Permadideva	1076-1126
Western Chalukyas of Kalyana	Somesvara III/Bhulokamalla	1126-1138
Western Chalukyas of Kalyana	Jagadhekamalla II	1138-1151
Western Chalukyas of Kalyana	Taila III	1151-1164
Western Chalukyas of Kalyana	Someshvara IV	1181-1189
Kalachuri`s of Kalyani	Ahuvamalla	1180–1183
Haihaya Dynasty	Rayapa Raju	1142
Mudigonda Chalukyas	Kusumadya	870-895
Eastern Ganga	Anantavarma	1077-115
Kanduri Choda	Irugana Choda Maharaja	1060
Kanduri Choda	Mallikarjuna	1098
Kanduri Choda	Nalla Bhimadeva Choda Maharaja	1116-1122
Kanduri Choda	Somanatha deva Choda Maharaja	1120
Kanduri Choda	Tonda Nripa	1124
Kanduri Choda	Gokarna Choda	1122-1128
Kanduri Choda	Sridevi Tondaya	1128
Kanduri Choda	Odaya Choda-Maharaju	1136-1162
Kanduri Choda	Bhima Choda Maharaja	1157
Kanduri Choda	Gokarna	1167
Kanduri Choda	Udayaditya II	1178

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IKSHVAKU PERIOD

No. 1

Reference	: Indian Archaeology 2010-2011, A Review.
Page No	: 117
Place	: Phanigiri, Nalgonda.
Dynasty	: Ikshvaku.
Reign of	: Chamtamula Maharaja.
Inscription date	: 3rd century C.E.
Language	: Brahmi and Prakrit.

This fragmentary inscription found in Phanigiri excavations is in Prakrit language and in Brahmi characters of 3rd century CE. It mentions Ikshvaku king Chamtamulamaharaja and Siritagissa and the date portion i.e. *divasam* 6.

No. 2

Reference	: Displayed in YSR State Museum, Hyderabad.
Place	: Phanigiri, Nalgonda.
Dynasty	: Ikshvaku.
Reign of	:
Inscription date	: 3rd and 4th century C.E.
Language	: Brahmi and Prakrit.

This inscription is on a limestone slab, excavated from Phanigiri. It refers to Navakaammika (Superintendent of works).

No. 3

Reference	: Epigraphia Indica, Volume-XLIII, Part-I (2011).
Page No	: 75 to 77
Place	: Phanigiri in Tirumalagiri, Nalgonda District.
Dynasty	: Ikshvaku.
Reign of	: Rudrapurushadatta.
Inscription date	: A.D. 352 (4th century A.D.)
Language	: Prakrit and Sanskrit.

Phanigiri Inscription of Rudrapurushadatta

1 Plate

by

K.V. Ramesh and K. Muniratnam

Recent excavations by Andhra state Department of Archaeology and Museums at Phanigiri in Tirumalagiri Mandal, Nalgonda district, Telangana has yielded a number of Prakrit, Sanskrit as well as Sanskrit-Prakrit inscriptions belonging to the period ranging from

1st century to 4th century A.D. during the heydays of Ikshvaku rule. From among the above discoveries, we have selected an epigraph engraved on a pillar excavated from this site. The excavations have revealed remains of *Stupa* structure in a mound where excavations were conducted. At the foot of the mound there are two temples which are under worship. The relationship between these temples and the Buddhist structure and epigraphical remains is not clear.

The inscription under study consists of 10 lines of writing on one face of the pillar in which line-10 is unfortunately badly damaged. The inscribed area measures 39 cms X 74 cms. The text consists of 4 verses in Sanskrit, each verse being numbered from 1 to 4. The engraving of the record is neatly executed and, as stated above, but for the last line preservation is satisfactory.

Language of the inscription is Sanskrit in lines 1 to 7 while 8 to 10 are in Prakrit language. The writing abounds in orthographical peculiarities most noticeable of which is unnecessary doing of consonants, for example *prakkhyata*, *Ruddra*, *aggra* and so on. In line 8 the first word is *dagdhani* instead of *dagdhāni*. In the first line there are two types of 3, one after the word *paksha* and the other after the word *divasa*.

The doubling of the consonants in words like *chakkara* (lines 4 and 8) reminds us of the same tendency of doubling of the consonant *k* in Gupta inscriptions. The inscription under study belongs to the reign of the Ikshvaku king Rudrapurushadatta and is dated in his 18th regnal year, the other details of date being Hemanta *paksha* (winter season) 3 and day (*divasa*) 3. There are two types of numerical figures for number 3 in this line, the first one after Hemanta *paksha* being horizontal 3 almost resembling modern Nagari 3 whereas the second figure 3 following the word *divasam* consists of 3 horizontal strokes and the same is repeated in line 6. Though the details are not enough for the firm dating of the inscription, on palaeographical grounds the inscription may be assigned to the middle of the 4th century A.D.

We already know a couple of Ikshvaku inscriptions which are in Sanskrit but clearly betraying Prakrit influence. The inscription under study is not only in Sanskrit language for the first eight lines but also contains four verses. This may be considered as the earliest Sanskrit poetic composition in the Ikshvaku kingdom. The four verses are of great poetic, historical and religious interest. Of the four verses the first one appears to be metrically defective. Of the four lines, the first line agrees well with the *anushtubh* metre while line 2 has eleven syllables. Line 3 also is in defective *anushtubh* metre while the last line has 9 syllables. Verses 2, 3 and 4 are in *upajati*. But the 3rd line of the fourth verses is metrically defective. The verses are of considerable religious interest. The first verse records the erection of a lofty *dharma chakra* (wheel of righteousness) by the chief physician of the Ikshvaku ruler Rudrapurushasatta who is lauded as of shining fame. Verse 2 the import of which is somewhat obscure refers to the destruction of the haughty Manmatha by the Lord having the bull for his banner (Siva). Verse 3 refers to the episode of the killing of the evil king Kamsa by the great lord Madhusudana (i.e., Vishnu). The last verse obviously refers to the Buddha rhetorically by comparing him with the illusory god of fire, who was given to deep contemplation and who had burnt down the forests of ignorance, jealousy, suffering through (*dharmma*) *chakra*.

As stated above, part of line 8 and lines 9 and 10 are in Prakrit. This position refers to a religious grant (details not clear) made by *mahasenapati* Saramenamdinaka in the same year (reg. year 18). Again it refers to the installation of some object (text worn out) by Bhadamta

Dharmasena. The text ends with the last seven letters reading *manuso loko iti* with two *dandas*. This damaged portion possibly originally contained a benedictory passage invoking blessings on the world of human beings.

Coming to the historical importance of the inscription Dr. D.C. Sircar had fixed the year of accession of the last Ikshvaku ruler Rudrapurushadatta as 334 A.D. Before the discovery of the present inscription adds 7 more years to his reign. Thus, on the basis of Sircar's fixation of the first year of Rudrapurushadatta's reign as 334 A.D., the present inscription may be assigned to 352 A.D. This year will mark the end of Ikshvaku rule.

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VISHNU KUNDIN

No. 1

Reference	: Indian Archaeology 1968-1969, A Review.
Page No	: 45
Place	: Tumulaguda, Nalgonda.
Dynasty	: Vishnu KUNDIN.
Reign of	: Vikramendra-Bhattaraka Varman.
Inscription date	: A.D. 566-67.
Language	: Sanskrit and Southern Characters.

These records are present in Navodaya Samiti, Hyderabad. Both the Tumulaguda sets, written in Sanskrit language and Southern characters belong to the Vishnu KUNDIN dynasty. One of them, in characters of about the fourth-fifth centuries A.D., was issued in the thirty-seventh year of the reign of *Maharaja* Govindavarman, son of *Maharaja* Madhavavarman, and grandson of *Maharaja* Indra-varman. It records that the king granted two villages called Embudala and Penkapara to the *vihara* of the senior-queen (*agra-mahishi*) Parama-mahadevi. The other set refers itself to the reign of Vikramendra-bhattaraka Varman *alias* Uttamasraya and is dated in his eleventh regnal year and in Saka 488 (A.D. 566-67). It records the grant of the village Irundoro, by the king, to the same *vihara* built at Indrapura. It also refers to the defeat of the Pallava ruler Simha by Uttamasraya.

No. 2

Reference	: Epigraphia Andhrica, Volume-II (1974)
Page No	: 4 to 20
Place	: Tummalagudem, Ramannapeta Taluk, Nalgonda District.
Dynasty	: Vishnu KUNDIN.
Reign of	: Govindavarman and Vikramendravarman II
Inscription date	: A.D. 566-67
Language	: Sanskrit

Two Vishnukundi Charters from Tummalagudem

by

S.Sankaranarayanan, Mysore.

The subjoined two Copper plate charters, referred to hereinafter respectively as Set I and Set II for the sake of convenience, are stated to have been discovered sometime back in the village Tummalagudem, Ramannapeta Taluk, Nalgonda District. They have been published with introductions and facsimiles first by Shri B.N. Sastri in the Telugu Journal, *Bharati* and then by Dr. M. Rama Rao, without facsimiles in the *Journal of Indian History*. But, as these records, being of great importance to the students of the history of Andhra, deserve a much better and fuller treatment, they are edited here, basing on the facsimiles published in the *Bharati*.

Shri B. N. Sastri has given some details regarding these charters and they need not be repeated here, and more definite particulars are not available to me. However basing on the available facsimiles, the following may be observed: The characters of these characters belong to the Southern class of alphabets and stand in a good comparison with that of the Chikkulla plates of Vikramendravarman II, who was also the issue of the Set II. The language of the records is Sanskrit and texts are written in an admixture of prose and verse which are generally correct.

The prose passages are marked with *ōjas* or long compounds and are often laden with Buddhist technical terms. Regarding orthography it may be observed that the consonants following *repha* are generally doubled according to the grammar. Within the compounds the rules of *sandhi* have been observed to a great extent. The influence of local pronunciation may be found in words like *rishi* for *ṛishi* (Set II, lines 14, 17, 34). However in general it may be stated that the composers and engravers of both the Sets have done their jobs tolerably well. And the preservation is also good in both the cases to a great extent.

Both of the records have been issued by the Vishnukundi rulers, granting some villages, as we shall see later, in favour of a Buddhist monastery. Set I is dated in the 37th year of the Vishnukundi king, Govindavarman and Set II in the Saka year 488 *i.e.*, 566-67 equated with the 11th regnal year of Vikramendravarman II. At the outset, many observed that in almost all the known records of the family where the name of royal house occurs outside the compounds, including the Sets under study, the dynasty is spelt only as *Vishnukundinam* which denotes the *i*-ending of the name. However, the respective editors of records have corrected into reading, into *ondinam* with *n*-ending, evidently to fall in line with "very incorrect" text of the Chikkulla plates. So hereinafter let us spell the name only *Vishnukundi* and not *Vishnu Kundi*, has been usually done.

The Set I commences with a *siddham* symbol followed by the auspicious word *svasti* and a verse in adoration to the Bhagavat *i.e.*, the Buddha (line 1). Then the ruling monarch *Maharaja* Govindavarman is introduced (line 13) as the son of *Maharaja* Madhavavarman and as the grandson of *Maharaja* Indravarman (line 4) of the Vishnu Kundi kings noted for protecting their subjects (lines 2-3). He is endowed with a long chain of epithets (lines 4-12) and praising him as a great munificent monarch, as a builder of innumerable temples and Buddhist monasteries etc., and as a staunch Buddhist.

In the formal portion of the grant (lines 13-26) it is stated that on the full moon day of the month of Vaisakha in the thirty-seventh regnal year of his own (*atmanah*) the king Govindavarman, being desirous of making a gift for the enjoyment of the Buddhist Sangha (line 20) granted for the merit of his own parents and of all living creatures (line 21) two villages named Ermadala and Penkaparu (line 23) with certain privileges (enumerated) in favour of the monastery built by his own chief queen Paramamahadevi (line 22). Both the *jayanti* (birth) as well as *parinirvana* (death) of the Buddha are to be celebrated on the Vaisakhi-Purnima day. Perhaps on that account the king, Govindavarman had chosen that auspicious day for his grant to the Buddhist monks.

The text of Set II falls into three sections. The first or the introductory section begins with a verse introducing the ruling monarch *i.e.*, Vikramendrabhattacharakavarman II. Here he is referred to by his title *Uttamasraya* and is described as the son of *Satyasraya* which is apparently a title of Vikramendrabhattacharakavarman's father Indrabhattacharakavarman. Then after

praising the Vishnukundis to have got the authority to rule on account of their devotion to the god Sriparvatasvamin and to have the brilliance of both the Brahman (*i.e.*, Brahmana) and Kshatra (*i.e.*, Kshtriya), the section gives the royal genealogy. It is said that in the above family there was the *Maharaja* Govindavarman, a believer in the Sugatasasana (teachings of the Buddha) and a builder of many *viharas* (lines 3-6). His son *Maharaja* Madhavavarman was the performer of eleven *Asvamedhas* and other *srauta* sacrifices. He was also a ruler of all the land surrounded by the seas in the east, south and west and by the river Reva (*i.e.*, Narmada) in the north (lines 6-9). This land is nothing but the Southern *Chakravarti Kshetra*. His son, through a Vakaṭaka princess, was the *Maharaja* Vikramendra (I), a *mahakavi* and *Paramasaugata* (follower of Buddhism lines 9-10). His son was Indrabhattarakavarman, the conqueror of the whole (of the Southern) *Chakravartikshetra* in many *chaturdanta* (four-tusked elephants) battles and the terror to all his *dayadas* or kinsmen (lines 10-13). His son was Vikramendrabhattarakavarman, the ruling monarch. He was enthroned by the *prakriti-mandala* (the council of ministers) even when he was a boy (*saisava eva*) (lines 13-16).

The second grant section records the following declaration monarch addressed to the future kings: It is stated here that on the Karttika ba. 8th his eleventh regnal year, while being in the Parama Bhattaraka-mahavihara, built by Paramabhattacharikamahadevi, in Indrapura the king gifted away the village Irundora, evidently to the above *vihara*, for the enjoyment of the Buddhist monks. The above Paramabhattacharika-mahadevi is described as the mother of Madhavaraja, noted for his aggressive conquests (lines 18-21); as a princess of the family of Prithvi Maharaja, the foremost among the feudatory families on account of its marital tie with the Vishnukundis (lines 21-24); and as the wife of Govindaraja, who had beautified the Deccan by building great *stupas* and *viharas* built in every-district, and who was the foremost among the past and future kings of the Sriparvata family (lines 24-29). The above is followed by the usual imprecatory passages (lines 34-41).

The last or the third section contains two verses. Of them the first tells us that the king *Uttamasreva* *i.e.*, Vikramendrabhattarakavarman II issued the present edict in Saka year 488, when he came returning first to Sakrapura after crippling the Pallava king named Simha. In the second verse a certain Srimularaja, claiming to have restored the fallen fortunes of the family of the overlord *i.e.*, Vikramendrabhattacharakavarman, figures as the *ajnapana* or the executor of the charter.

There cannot be any doubt regarding the identity of the issues of the charter II. He was no other than the Vishnukundi king Vikramendravarman II, who issued the Chikkulla and Kandulapalem plates. As has been pointed out elsewhere, the above contents of these two charters show that the king Govindavarman, his queen Paramamahadevi, and the *vihara* built by her, all mentioned in Set I, were respectively identical with their respective counterparts mentioned in the grant portion of the Set II. Again the identity of the description and praise of Govindaraja in grant portion with that of Govindavarman in the genealogical account in the same Set II indicates that both the persons were identical. Then it would follow that Madhavaraja of the grant portion was also identical with Madhavavarman of the introductory part. Thus these two charters are complementary to one another in supplying the following genealogy of the Vishnukundis down to Vikramendravarman II :-

1. Indravarman
|
2. Madhavavarman I
|
3. Govindavarman, Issuer of Set I
|
4. Madhavavarman II, performer of eleven Asvamedhas e.t.c.
|
5. Vikramendravarman I
|
6. Indrabhattarakavarman
|
7. Vikramendra (Bhattaraka) Varman II, issuer of Set II.

It may be seen now that the king No. 4 viz., Madhavavarman II, the performer of 11 *Asvamedhas* etc., who was the grandfather of Indrabhattarakavarman (*i.e.* of the Ramathirtham plates) and the great-grandfather of No.7 Vikramendravarman II name (of the set II etc.,) had his grandfather in No. 2 by Madhavavarman. At the same time according to the list of the Vishnukundi kings given by the Polamuru plates Set I, the donor of that charter, viz., the king Madhavavarman *Janasraya*, who was also a performer of 11 *Asvamedhas* etc., had his grandfather whose name was Vikram Mahendra- (*i.e.*, Vikramendra) Varman and not Madhavavarman. So, the king Madhavavarman the great grandfather of Vikramendra- Varman II was altogether different from his name sake of the Polamuru Set I though both claim to be the sons of their respective fathers both named Govindavarmans and to have performed equal number of same sacrifices, *i.e.*, eleven *Asvamedhas*, thousand *Agnishtomas* etc. Thus, these present charters help us, to a considerable extent, in answering the vexed question of the Vishnukundi genealogy.

Similarly, by equating the Saka year 488 or 566-67 A.D., with the 11th regnal year of Vikramendra Varman II, the charter II helps us also in solving the much discussed problem of the Vishnu Kundi chronology. For, it assigns the accession of the above king to 555-56 A.D., and the reign of his father Indrabhattarakavarman to 526-56 A.D. So the reign periods of other earlier kings of the family can also be fixed now with certainty. Again, it is needless to point out that king Vikramendravarman II, ruling about 566 A.D., could not have been the adversary of the Chalukyas when they invaded and conquered the Vengi country about half a century later.

Moreover, by calling the Vishnukundi kings as *Sriparvateyas* of the kings belonging to the Sri Parvata, Set II gives us a clue to investigate the origin of the family. On the basis of this one may not be wrong to connect the Vishnukundis with the Sriparvatiya Andhras of the *Puranas*, though one need not enter now into the question whether the said Sriparvatiya Andhras were the Chutus or the Ikshvakus. Again, the reference to the Vishnukundis as having the qualities of both the Brahma and Kshatra throws light on the social status of the dynasty. The term *Brahmakshatra* is variously interpreted. However, it would be sufficient for us to bear in mind that Parasurama, who was a product of an intercaste marriage of the Brahmana sage, Jamadagni with a Kshatriya woman, Renuka is described by Kalidasa as having the qualities of both the castes. On the other hand, the *Puranas* give the name *Brahmakshatra* or *Brahmanakshatriya* to the descendants of a person who was born in a Brahmana family but was adopted subsequently to a family of the Kshatriyas.

Moreover, the description of Madhavavarman II and his grandson Indrabhattarakavarman as the suzerains of the Southern *Chakravarttikshetra* or the entire Deccan, though conventional to some extent, is no doubt interesting. For, after the Satavahanas it was only Madhavavarman II who seems to be the first king to claim such suzerainty.

Similarly, the titles *Satyasraya* of Indrabhattarakavarman and *Uttamasraya* of Vikramendravarman II are significant, though the Vishnukundi kings Govindavarman and Madhavavarman of the Polamuru plates (Set I) are already known to have had similar titles viz., *Vikramasraya* and *Janasraya* respectively. Perhaps Indrabhattarakavarman (526-56 AD) was the first known ruler to bear the title *Satyairava*. Another *Sarvatraya* viz., Pulakesi-I (535-66 AD) was his younger contemporary. The other *Satyasrayas* like Pulakesi -II, Satyasraya Dhruvaraja Indravarman of the Goa plates, and others belonged to subsequent times.

The reference to the chiefs of the Prithivimula family as the feudatories of the Vishnukundis is an important one. There can hardly be any doubt that the executor of the Set II viz., Srimularaja and Prithvi Mula or Prithivisrimula who issued the Godavari plates Set I and II, belonged to this family though one cannot be sure now, whether both of these chiefs were identical or not. However, it is certain that Prithivimula's adversary Indrabhattarakavarman referred to in the former's Godavari Set I was the Vishnukundi Indrabhattarakavarman, as Prof. Kielhorn suggested and not the Eastern Chalukya of that name, as Dr. Fleet thought earlier. The description of Indrabhattarakavarman's great grandmother as a princess of the Prithivimula family suggests that this family had a history much older than what we know at present.

The Buddhist nature of both the records under study and the description of Govindavarman and Vikramendravarman I as Buddhists seem to shed welcome light on the religious policy of the Vishnu Kundi monarchs, who are hitherto known only as Saivites and as the followers of the Vedic religion.

Before concluding, the following points are worth noticing: the above study shows that the king Govindavarman who issued the Set I was the great-great-grandfather of Vikramendravarman II the issuer of the Set II. However, the palaeography of the Set I as well as the language of its text, if studied along with those of the other known charters of the family seem to indicate that at that point of time this Set I might not have been far removed from the Set II. This fact appears to suggest that the Set I was probably prepared during the time of Vikramendravarman II on the basis of an original charter that had probably fallen in disuse and that the present text had been composed by the Buddhist monks of the Parama- bhattaraka vihara, most probably basing on an earlier text and it got the royal sanction.

This suggestion seems to get some support from the unusually long chain of epithets of Govindavarman, running over ten lines, the complete silence about Sriparvatasvamin, the god of the king's family, the stress on the king's leaning towards the Buddhist religion, the glorification of the Buddha and the Buddhist clergy, and the excessive use of the Buddhist technical terms in this context.

Moreover, the texts of the other known charters family are in the form of the orders of the respective royal donors addressed to the residents, officers etc., the respective grant villages informing them of the royal gifts. But the text of the Set I consists of a simple statement that villages were given away by the king to the *arya-sangha*. A parallel instance may be found in the case of some Pallava charters like the Ongodu plates of Simhavarman, the Udayendiram charters (Set I) of Nandivarman I and (Set II) of Nandivarman Pallavamalla, etc., which, unlike

the other charters of that family. contain mere statements of facts that the respective kings had gifted away the respective villages. It is to be noted that the characters of these charters are to be assigned to the ages much later than that of their respective royal donors; and that scholars are of the opinion that these may be the later copies of their respective originals. It is not unlikely that these too are not *true*, but *adapted* copies of their originals.

In view of all these it is not impossible that the declaration *sthtiresha sthapita*, occurring towards the end of the formal portion of the grant seems to mean “the original decree (*i.e.* of the gift) has been restored.”

Of the geographical units mentioned in the records the city Indrapura also called Sakrapura where Govindavarman's queen had built a monastery is to be identified with Indrapala Gutta area near Tummalagudem the findspot of the charter about five miles from Ramannapeta (17° 15' Lat. 79° 15' Long.). May be, the city was founded by and named after Govindavarman's grandfather Indravarman. Of the two gift villages of the Set I viz., Ermbadala and Prenkapara, the former may be identified with the modern Yerra Baliguda (17° 35' Lat., 79° 40' Long.) and the latter with Pankabanda (17° 25' Lat., 79° 45' Long.) or Pankara (17° 45' Lat., 79° 45' Long). The gift village Irundoga of Set II is difficult to identify.

Set-I Translation

(Line 1): Success! Hail: Victory is achieved by that most enlightened Bhagavat, the very embodiment of pity, by whom the path for attaining salvation is shown to the pious.

(Line 13): On the *Full-moon day of the month Vaisakha in the thirty seventh year of the increasingly victorious rule of his own*, by the illustrious *Maharaja Govindavarman*;

(Lines 2-3): Who was the ornament to the whole of the spotless great family of the Vishnu Kundi kings who had the treasure of multitude of virtues like energy, truthfulness, sacrifice, noble descent, wisdom, discipline, perseverance; who got (*their*) kingdom by their own effort; who had then displayed their excellent great fame by properly governing (*their*) subjects;

(Line 4): (by *Govindavarman*) who was an excellent grandson of the illustrious *Maharaja* Indravarman, and an excellent son of the illustrious *Maharaja* Madhavavarman;

(Lines 5-12): (by *Govindavarman*) who carved out his own kingdom by dint of his own wisdom, power of arms, perseverance, might and affection; who had penetrated into the heart of the kingdoms of other chiefs by means of (his) heroism, intelligence and strength, whom all the castes, *asramas*, kinsmen and servants loved, because of (his) gifts and honour etc; who had gifted away thousands of villages, cultivable lands, gold, elephants, horses, cows, bulls, beds, seats, vehicles, drink, food, habitations, clothes, ornaments, virgin girls, and maid and male servants; who had embellished all the quarters by constructing afresh many temples, monasteries, halls, drinking (water) houses, ponds, wells and gardens and by keeping (the old ones) in good repair; whose collection of rich wealth, lawfully acquired was being enjoyed well by the monks, the Brahmanas, the helpless, the beggars, the sick, the depressed and the wretched; who had sacrificed over and again all his wealth; who had an unique eye (*for the perception of things both*) in this world as well as in the other on account of his learning and through knowledge of the important of all the scriptures; who was a good asylum of the

scholars, warriors and persons of noble birth; and who had developed, in his mind, the thoughts of great enlightenment for saving all the creatures.

(Line 20); who was desirous of creating a material thing (*i.e.* a gift) as a token of meritorious action (*i.e.* a gift) which could be gifted away and enjoyed, in favour the assembly of the noble ones the four quarters;

(Line 18-19) that travels by three vehicles (or paths) that very unsurpassed (*rich*) field of merits because of the group of virtues, such absence of likes and dislikes, moral principles, discipline, the practice of asceticism the study and hearing and application of, and meditating upon, the Buddhist preaching, the meditation the intense Self-contemplation, and the attainment (of all the stages of the *samadhi*); and that has entered into the path of the Budha,

(Line 13-18) who had perfect enlightenment through the uninterrupted and faultless knowledge of all things; who had desire, hatred, delusion and the miseries of birth and death; accumulated loads of innumerable equipments of merit and wisdom, gathered during many ages of the world for uplift of all creatures drowned the multifarious miseries like birth, old age, death, sorrow etc., (resulting from) the continued process of transmigration; who was distinguished by the thirty-two characteristic signs of great men (*indicating perfection*) and was adorned by the eighteen-fold special characteristics of the enlightened; and who mastered the four subjects of confidence and had ten-fold forces;

(Lines 21-23) for alleviating all miseries of poverty of all beings and of his own father. and mother and for (*maintaining*) the continuity of the roots of merits like (supplying) lamps, incenses, sandals, flowers, flags, drinks, food, beds, seats, medicines for the sick and for repairing the dilapidations and the decay of the monastery of *Paramamahadevi*, his own queen:

(Lines 23-24) were gifted away (by Govindavarman), by pouring water, the two villages named Ermadala and Penkaparu together with their treasures on and under the ground together with the right to punish (*culprits*), to collect taxes, to get free labour and with (*right for*) the payment of the *bhaga* and *bhoga* abandoned by himself (*i.e.* the king).

(Lines 25-26) (These villages are free from the entry of the officers) like *charas*, *bhatas*, *dutas*, *vallabhas* and *rajapurushas*; and are liberated with all exemptions (from taxes) and they are to be protected and augmented by the kings born of the Vishnukundi family.

(Lines 26-28) The (original) decree is restored. The five great sins (*fall on one's head*) if the decree is violated. And on the transgression of (this) decree, one would consume the result of (one's own) evil deeds both in the hell full of endless miseries and also in the births of the animals and ghosts.

(Lines 28-32) On this subject there are (*the following*) verses sung by Manu. (Here occur three customary imprecatory verses).

(Line 32) May the order of the Vishnukundis govern the earth as long as the Meru and the sea exist on the earth and the moon, the sun and the god of wind in heaven!

Set-2 Translation

(Line 1): That glorious Uttamasraya son of Satyasraya is victorious, by the splendour of whom-as brilliant as the young sun-the circle of quarter is pervaded.

(Line 2): Prosperity!

(Lines 13-16): The glorious Vikramendrabhattarakavarman, the pair of whose excellent feet is illuminated by the rays of the gems on the diadems of many bowing chiefs; who is extremely righteous and is a righteous conqueror; on whom the burden of the kingdom is imposed, even at the time of childhood, by the council of ministers on account of his wealth of all virtues of royal saints and the unique valour worthy of him (*i.e.* his father Indrabhattarakavarman); and who is the beloved son.

(Lines 10-13): of the glorious Indrabhattarakavarman, who completely destroyed the veil of the dense darkness in the form of all (*his*) kinsmen by means of the lustre of the sun which his own hand surrounded by rows of hands that held (and rows of the rays in the form of) glittering swords who acquired the rulership of all the *Chakravartikshetra* by means of victories over innumerable four-tusked (elephants in the battles) and who was the son.

(Lines 9-10): of the glorious Vikramendra who was a great poet and was a devout worshipper of Sugata (the Buddha); who was the son of the great queen of (the family of) the Vakataka; and who was the beloved son.

(Line 9.6) of the *Maharaja* glorious Madhavavarman, who was the lord of the earth adorned with the circle (*and*, bracelet) of the waters of the Reva as well as of the oceans of the east, south and west, who carried out the performance of all difficult desire-fulfilling rites (like) eleven *Asvamedhas*, *Bahusuvarna*. *Rajasaya*. *Purushamedha*, etc., which he performed well every day and which are ordained in the *Sruti*; and who was the son.

(Lines 3-6): of the *Maharaja* glorious Govindavarman who acquired a lot of inexhaustible best merit by establishing big monasteries whose great and varied beauties vied with (those of) the mansions of gods; who had faith in Sugata's (Buddha's) instruction born out of compassion of Shadabhijna (the Buddha) in (delivering) sermons with the miracle of mind-reading; (*and who belonged to the family*).

(Line 2-3): of the Vishnukundis, who, like Vishnu, have got the wealth of valour and political wisdom; who bear the brilliance of (both) the *Brahman* and *Kshatra*; and who have acquired the right of protecting subjects, through (their) meditation on the feet of the glorious holy Lord of the Sri Parvata;

(Lines 16-18); Inferius as follows - after duly honouring all the future saint-kings, the ornaments of the families of his own and of others:-

(Lines 29-30): "In the glorious Paramabhattacharikamahavihara bounded by Paramabhattacharika-mahadevi as if she was desirous of highly beautifying the glorious Indrapura;

(Lines 18-21): "who gave birth under the pretext of a son, to the (very) heap of virtue (like) political wisdom, endowed with charming personality, bearing the glorious name

Madhavaraja and having an unsurpassed might manifest in forcibly seizing the royal seats (*i.e.* cities) that had been completely beneficial to other royal families reputed might;

(Lines 21-24): "who (Parama Bhattaraka Mahadevi), taking birth, adorned the Sri-Prithivimula family-just Sri (Lakshmi) (*did*) the ocean-which, abundance of rays lights causes extensive quarters space to shine; whose greatness manifest in (its) honourable and unique marriage-relationship the Vishnukundi family; and (therefore) whose noble descent stands in the foremost the families all feudatories;

(Lines 24-29): "on account whom (Parama Bhattaraka Mahadevi) the glorious Govindaraja resembling Govinda (Vishnu) by virtues, beauty and wealth, did not crave for Sri (goddess Lakshmi) having corporeal body (Govindaraja), who gave rise to the fame that resembled *kaustubha* gem that shines uniquely centre at the centre of the necklace in form of the row kings of the past and future of the family (*sprung*) from Sri Parvata; and who beautified the whole of the *Dakshinapatha* by the highly varied attractive and sublime works *viz.*, the wonderful *stupas* and monasteries (*built*) in every district;

(Line 30-33): "on eleventh year of the increasingly victorious reign, on the eighth lunar day of the dark fortnight of the month of Kartika, village named Irundora gifted by us with the exemption from all obstacles and with the constituents of the gift (or with custom-duties) the enjoyment the universal congregation best (*Buddhist*) monks.

(Lines 34-36): "(this gift) may also be well protected by all the sage-kings following (*the path*) of the *sruti*, *smriti* and *sadachara*. Whosoever, being victim of greed, carelessness, or the wickedness of his mean servants, proceeds on (gift) with a view to destroy the charity, to him will accrue these sins enjoined *smritis*".

(Lines 36-41): [Here there are three the usual imprecatory verses].

(Lines 41-44) : "Having made the Pallava named Simha as weak as a fragment of the sprout and having returned back and come first to Sakrapura, the king widely known as Uttamasraya, issued this edict when four hundred and eighty-eight years of the lord of the Sakas have elapsed.

(Lines 44-45): The *ajnapana* (*of this charter*) is that Srimularaja who is born of a reputed family; who is the foremost among the kings; and by whom the down-fallen fortune of the family of the overlord is restored by means of political wisdom and valour".

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WESTERN CHALUKYAS OF BADAMI

No. 1

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I, (2003).
Page No	: 1 to 2
Place	: Tummeyanuru.
Dynasty	: Western Chalukyas of Badami.
Reign of	: Pulakesin II (A.D. 610-642).
Inscription date	: <i>Kartika Purnima, Lunar eclipse.</i>
Language	: Sanskrit.

Begins with the usual *Western Chalukyan prasasti* and mentions Kirti Verma and his son Pulakesin II. The grant was issued by *Pulakesin II* on the occasion of a lunar eclipse, on a *Kartika Purnami*, in the presence of lord *Sangamesvara*. The grant village *Tummeyanuru* was situated in the *Chalukya vishaya* in between *Santanur* and *Pulikurope* villages, on the Southern bank of *Chinteru*, near *Jukur tirtha*. The said gift consisting of twenty five *navaratnas* of land measured by *rajamana* (royal measure) was given to *Mabuganasvami* son of *Malarevasvami* of *Atreya gotra* and *Apasthambasutra*, belonging to the *Indupur ghatika*.

No. 2

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 3 to 6.
Place	: Amudalapadu (Iparumkal), Kollapur Taluka.
Dynasty	: Western Chalukyas of Badami.
Reign of	: Vikramaditya I
Inscription date	: 13th April A.D. 660.
Language	: Sanskrit.

Registered the grant of the village *Iparumkal* situated in *Vamguravati Vishaya* by *Vikramaditya I* while he was camping at the village *Marrura*. The grant was made in favour of one *Sudarsanacharya* towards *guru dakshina* on the occasion of the king's *Sivamandaladiksha* on the full moon day of the *Vaisakha* month.

The village *Marrura* is identified with *Chinnamarur* and *Peddamarur* on the bank of river *Krishna* in the Kollapur taluka of Mahabubnagar district. The *Vanguruvati vishaya* is identified with village *Vanguru* of *Wanaparti* taluk of Mahabubnagar district. *Iparumkal* village is identified with *Vippanagandla* which is twelve miles from *Marrura*.

It is interesting to note that this inscription refers to the rituals of *Sivamandaladiksha* that were prevalent in those days.

Vikramaditya I seems to have been the first ruler of the Badami line of Western Chalukya kings to patronise *Saivism*

No. 3

Reference : Epigraphia Indica, Volume-XXXII (January, 1957).
 Page No : 175 to 184.
 Place : Amidelpadu near Alampur.
 Dynasty : Chalukyas of Badami.
 Reign of : Vikramaditya I.
 Inscription date : 30th April, A.D. 660.
 Language : Telugu-Kannada, (Script) and Sanskrit (Language).

Amudalapadu plates of Vikramaditya I, year 5

(1 Plate)

by

D.C. Sircar, Ootacamund (Ooty)

This inscription is incised on four plates each measuring about 7' 1" in length and about 3" in height. They are strung on a ring, the ends of which are secured beneath a seal containing the well-known Varaha emblem of the Chalukyas. The borders of the plates are not raised. Of the four plates, the first and the last are inscribed on the inner side only while the second third plates have writing on both the sides. There are altogether 48 lines of writing in the inscription. They are distributed on the inscribed faces of the plates: I-7 lines ; IIA-7 lines ; IIB-8 lines; IIIA-9 lines ; IIIB-8 lines; IV-9 lines. The last line on IIIA consists only of two letters. The weight of the plates is 75 *tolas* and that of the ring with the seal 16.5 *tolas*.

The characters belong to the old Telugu-Kannada alphabet and closely resemble those of the published records of the issuer of the charter, viz. Chalukya Vikramaditya I (655-81 A.D.) of Badami. As regards palaeography, it is difficult in some cases to distinguish between the medical signs for *i* and *ī* and between the consonants *ch* and *u*, *n* and *ṇ*, etc. The language of the record is Sanskrit. In terms of orthography and style, the inscription closely resembles most other charters of Vikramaditya I. The orthography of the record is characterised by the tendency to use class-nasals in preference to *annsvara* and the rare use of the *upadhmanuya*. There are several instances of *visarga-sandhi* as in *matribhis=sapta* and *goros-sriyā*. The grant is dated in the 5th regional year of the king. As Vikramaditya I is known to have ascended the throne in 654-655 A.D., the issue of the grant may be assigned to 659-60 A.D. Since the *tithi* on which the grant was made is stated to have been the Vaishaka-pournamasi, the actual date seems to be the 30th April 660 A.D.

The record which belongs to the well known stanza *Jayaty=avishkritam*, etc., found at the beginning of numerous charters of the Chalukyas and their subordinates. As in the other grants of Vikramaditya I, the king's great-grandfather is introduced as belonging to the family of the Chalukya who claimed to be Haritiputras of the Manavya *gotra*, to have increased through the favour of the Seven Months, to have obtained prosperity through the protection of the god Karttikeya and to have overpowered their enemies who submitted at the very sight of the Boar emblem which the family acquired through the grace of Lord Narayana. The Chalukya king is represented, as in most of his records, as the great-grandson of Palikesivallabha-

maharaja (i.e. Pulakesin I) who celebrated the Asvamedha sacrifice, as the grandson of Kirtivarman-Prithvi Vallabha-Maharaja (i.e. Pulakesin II) who obtained the second name *Paramesvara* as a result of his victory over Harshavardhana, the lord of the entire Uttarapatha (meaning here the northern half of India lying to the north of the Vindhyas).

King Vikramaditya I, the issuer of the charter is stated to have overthrown, with the help of his charger Chitrakantha and his sharp sword, the three kings who were responsible for the disappearance of his father's royal fortune and to have restored the properties belonging to gods and Brahmans in the kingdoms of the said three kings who had confiscated them. The above introductory part of the record is concluded with a stanza saying that king Anivarita-Vikramaditya (i.e. Vikramaditya I) recovered the prosperity of his family as a result of his conquests over many adversaries in different directions. This verse is found in the earlier characters of the king, while the later Gadwal (674 A.D.) plates add to it four more stanzas referring to his success against his three adversaries belonging to the Pallava royal family of Kanchi.

None of the facts recorded in the introductory part of the inscription, discussed above, is new. It is well known that the Pallava king Narasimhavarman I (c. 630-68 A.D.) defeated and killed Pulakesin II about 642 A.D. and occupied the southern part of the Chalukya empire including the capital city of Badami while Vikramaditya I succeeded in recovering the lost part of the kingdom and in establishing himself on his father's throne about 655 A.D., although his struggle with the Pallavas continued till the early years of Parameswara Varman I (c. 669-90 A.D.), the grandson of Narasimhavarman-I. But two points deserve notice in this connection. In the first place, the statement that Pulakesin II assumed the second name *Paramesvara* after his victory over king Harshavardhana, the Chalukya king probably assumed that name after saving his homeland from enemies and restoring Chalukya sovereignty in the territories of the disaffected neighbours while an additional significance was later attached to it after his victory over *Paramesvara* (i.e. the imperial ruler) Harshavardhana. Secondly, it is well known that the reference to the regional fortune of Pulakesin II, which had been interrupted by three kings, and to the establishments of the grants to gods and Brahmans by Vikramaditya I was understood by Fleet as an allusion to the Chalukya King's success against his three Pallava rivals, viz, Narasimhavarman-I (c. 630-68 A.D.), Mahendravarman II (c. 668-69 A.D.) and Parameswara Varman I (c.669-90 A.D.).

This view is, However, clearly wrong, because the claim is noted in the records of Vikramaditya I including one under study, which bears dates much earlier than the end of the rule of Narasimhavarman I. It has also to be noticed, as already indicated above, that the stanzas referring to his success against the said three rulers of the Pallava family are found for the first time in Gadwal plates of 674 A.D. They appear therefore to have been added to his *prasasti* after the accession of the Pallava king Parameswara Varman I some time about 669 A.D. One of the three kings who shadowed the royal fortune of Pulakesin II must have been Pallava Narasimhavarman I while the two others were apparently his allies, although their identity is clear.

The allusion to the three kingdoms of the hostile rulers, in which Vikramaditya I re-established his family's prestige, does not appear to suggest that three kingdoms were established in the southern part of the Chalukya empire, which had been conquered by the enemies of Pulakesin II. The implication of the passage in question seems to be that Pulakesin II conquered the three kingdoms in which he created certain endowments in favour of gods and Brahmanas, that the rulers of those kingdoms later defeated and killed Pulakesin II and

confiscated the properties involved in the endowments and that Vikramaditya I sometimes afterwards reconquered the three kingdoms and restored the endowments. This seems to be supported by the Aihole inscription, according to which Pulakesin II defeated the Pallava king of Kanchi and went to the land to the south of the Kaveri, where he became the source of prosperity to the Cholas, Keralas and Pandyas. It appears that Pulakesin II succeeded in winning over the allegiance of the southern neighbours of the Pallavas. Since it is very probable that it is two of these three smaller powers of the south that sided with Pallava Narasimhavarman I in his successful encounter against Pulakesin II, the Chalukya king's policy of befriending the neighbours of the Pallavas, referred to above, appears to have been successful only for a short time.

But which one of the four southern kings, viz, the Pallava, Chola, Pandya and Kerala, is omitted in the reference to the three kings and their kingdoms in the records of Vikramaditya I is difficult to determine, although it may be Kerala. It is, however, interesting to note that the inscription of Vinayaditya (681-96 A.D.), son of Vikramaditya I, credits his father with success against all the four rulers. Vikramaditya speaks of his father as *°Pallavapati-parajay-anantara-grihita-kanchipura* (i.e. one who captured Kanchipura after having defeated the Pallava king) and *°dalita-chola-pandya-Kerala-dharmadhara*° (i.e. one who curbed the pride of the Cholas, Pandyas and Keralas). Vinayaditya himself also claims to have arrested, under his father's orders, the power or forces of *trairajya-Pallava or trairajya-Kanchi-pati*. These expressions have been variously interpreted: but the reference is apparently to the same achievements ascribed to the Chalukya king's father separately, i.e. to the success against the Pallavas king of Kanchi and against the three kingdoms of the Cholas, Pandyas and Keralas. The explanation of the omission of the four powers in the records of Vikramaditya I seems to be that he had no occasion to enter into that particular territory. The presence of the Chalukya king in the Chola country is well known from his Gadwal plates issued from Urugapura (i.e. the Chola capital) situated in the Cholika *vishaya* on the southern bank of the Kaveri. But the reference in the passage under study appears to point to his exploits in the southern kingdoms before his occupation of the throne of Badami about 655 A.D.

The object of the inscription is to restore the grant of the village of Iparumka, situated in Vamguravadi-vishaya, by *Maharajadhiraja Paramesvara* Vikramaditya Satyasraya Sri Prithivi Vallabha (i.e. Vikramaditya I), when he was stationed at the village of Marruva in favour of Sudarshanacharya in payment of *guru-dakshina* on the occasion of the king's *Siva-mandala-diksha* on the full-moon day of Vaisakha in the fifth year of his reign.

It is clear that the Chalukya king underwent *Saiva-diksha*, i.e. initiation into the Saiva faith, at the hands of his *guru* or preceptor Sudrasanacharya who received the village as his *dakshina* or perquisite for the performance of the initiation ceremony. It is further stated that the *Acharya* distributed plots of land in the gift village among the following twentyseven Brahmanas: (1) Rudra Sivacharya of the Kasyapa *gotra*; (2) Gayatrisiva of the Kaundinya *gotra*; (3) Sivasvamin of the Harita *gotra*; (4) Gollabhatti of the Bharadvaja *gotra*; (5) Paramasiva of the same Bharadvaja *gotra*; (6) Vananasvamin of the Kaushika *gotra*; (7) Kesavasvamin of the same Kaushika *gotra*; (8) Kokilasvamin of the Maitreya *gotra*; (9-10) Narayana and Vamana of the Kasyapa *gotra*; (11) Revasarman of the Samkrityyana *gotra*; (12-15) Rudrasarman, Revasarman, Adityasarman and Ttasarman of the Kasyapa *gotra*; (16-19) Bhimasarman, Durgasarman, Bhoyisarman and Badisarman of the Bharadvaja *gotra*; (20) Nagasarman of the Kaundinya *gotra*; (21) Brahmasarman of the Bharadvaja *gotra*; (22) Adityasarman of the Sandilya *gotra*; (23) Ravisvamin of the Kasyapa *gotra*; (24) Sravanasimhasarman of the

Kaushika *gotra*: (25) Damasvamin of the Bhalandana *gotra*; (26) Damodarasvamin of the Kasyapa *gotra*; and (27) Mandusarman of the Bharadvaja *gotra*.

Of these Brahmanas, Sravanasimhasarman is stated to have received two shades or plots of land, probably implying thereby that the others received only one share each. It seems that one share of land was also allowed to Sudarshanacharya's wife. There is little doubt that the said Saivite Brahmanas assisted Sudarshanacharya in the celebration of the *diksha* ceremony of Vikramaditya I. It may be noted that the king's *guru* Sudarshanacharya has been mentioned without the name of his *gotra*. This was possibly due either to an oversight of the scribe or of the enlarger, or because he was an assertive who had renounced the world. The first alternative is more probable since Sudarshana's wife seems to be mentioned in the record.

We know that the Early Chalukyas were devoted to the seven months, to the god Karttikeya and to lord Narayana and that their emblem was the boar representing the Varaha *avatara* of the god Vishnu. Their title *Sri-Prithvi Vallabha* seems to allude to their claim to having been incarnations of Vishnu, the husband of Sridevi and Bhudevi. The early members of the family thus appear to have been Vaishnavas, with leanings towards Saivism and the cult of the Mother goddess. It may be recalled in this connection that Mangalesa, younger brother and Successor of Kritivarman I, is described as a *Parama Bhagavata* in one of his inscriptions, but that he not only made grants in favour of the Vaishnava cave-temple at Badami but also supplemented an endowment of the god Makutesvaranatha (Siva) made by his father and elder brother. His successor Pulakesin II, father of Vikramaditya I, is called a *Paramabhagavata* in one of his records, viz. The Lohaner plates. Under these circumstances, the initiation of Vikramaditya I into the Saiva faith is a very interesting fact. The Nausari plates of the feudatory prince Satyasraya Siladitya. Dated 671 A.D., mentions Vikramaditya I as a *Paramamahesvara* and meditates on the feet of Sri-Nagavardhana who is believed to have been a god or a religious teacher. It is not impossible that the king's *guru* Sudarsana was the head of a Saiva religious order and that Nagavardhana was one of his successors in that position. But the Talamanchi plates of Vikramaditya I speak of one, Sri Meghacharya of the Vasistha *gotra*, as his *svaikya-guru*. This issue of the charter is under study. This may suggest that Sudarsanacharya was suggested as head of the order or organisation in question, soon after king's initiation, by Meghacharya who was probably himself succeeded by Nagavardhan. It is interesting to note that Meghacharya and Nagavardhan are not mentioned in the list of Brahmins who were benefited by the grant under discussion and do not therefore appear to have taken part in the initiation ceremony of the Chalukya king. Alternatively, it may be suggested that Meghacharya was the king's *shiksha-guru* just as Sudarsana was his *diksha-guru*, though in such a case his relationship with Nagavardhana cannot be determined.

The devotees of the grant god, called variously by such names as Siva, Pasupati and Mahesvara, were generally known in early times as Siva, Pasupata or Mahesvara, although the three expressions gradually came to indicate different seats of god's votaries. In epigraphic and numismatic records, the royal devotees of the deity usually call themselves *Mahesvara*. The *Mahabhashya* of Patanjali, who flourished in the second century B.C, mentions a set of Siva worshipers as Siva-bhagavata who used to carry an iron lance in the hand. The same work also alludes to the construction of images of Siva as well as of Skanda and Visakha, for sale.

In the first or second century A.D. a grant of a Siva saint named Lakulin or Lakulisa, flourished at Kayavarohanu (modern Karavan in the Bombay state) and he founded a new school of Saivism. Owing to the great popularity and influence of this school Lakulin came to be regarded as an incarnation of the god Siva and Lakula became another name of the Saiva, Pasupata or Mahesvara faith. Lakulin is said to have had four pupils, viz. Kusika, Garga, Mitra

and Kaurushya, while his ascetic followers are stated to have restored to the *yoga* of Mahesvara and besmeared their bodies with ashes. According to the Chinese traveller Hiuen-tsang who visited India in the seventh century, the ascites devoted to Mahesvara went about naked, tied their hair in a top-knot and shared their bodies with ashes. Gradually the name Pasupata came to be more or less specially applied to the said ascites.

The present Kannada speaking area was a great stronghold of Saivism, especially of the school of Lakulin, in the early mediaeval period. A sculpture on the outer wall of the temple of Virupaksha (built by queen of Chalukya Vikramaditya II, 733-45 A.D.) Pattadakal in the Bijapur district represents Siva in the form of Lakulisa. In Karnataka was born a great saiva ascetic, named *Muninatha* Chilluka-bhatra, who according to an inscription of 943 A.D. from Mysore, was regarded as an incarnation of Lakulin. An ascetic is called an ornament of the *Lakula* school and another a follower of the same faith in an inscription of about 1078 A.D., while a record 1103 A.D. mentions students of the *Nyaya* and *Vaisheshika* philosophies by name Somesvara-suri, as having caused the *Lakula-siddhanta* to bloom. A record of 1117 A.D., from Dharwar, registers a gift entrusted to *Acharya* Somesvara-pandita who was well-versed in the *Lakul-agama*. In an inscription of 1177 A.D., certain ascites are mentioned as the upholders of the *Lakul-agamasamaya* (i.e. the religious system following the views of Lakulin) and the adherents of the Kalamukha sect, and in another of 1213 A.D. a person is described as an upholder of the system of Lakulin. An epigraph of 1285 A.D. similarly refers to a supporter of the *Lakula* system.

Mediaeval authors like Vachaspati, Bhaskara, Yamanucharya and Ramanuja mention four schools of Saivism, viz, Saiva, Pasupata, Kalika, and Kalamukha, this last also called Karukagiddhantini, Kathaka, siddhantini or Karunika-siddhantini and supposed by some scholar to have been followers of Kaurushya who was a disciple of Lakulin. The Kapalika and Kalamukha sects represented two extremist orders of Saivite ascetics, while the doctrines of the Saivas were even more moderate and rational than those of the Pasupatas. The sect of the Virashaivas or Lingayas of the Kannada-speaking areas believed by Bhandarkar to have developed out of the moderate Saiva school.

The foundation of the Virasaiva (Lingayat) sect is attributed to Basava, a contemporary of the Southern Kalachuri king Bijjala (1156-67 A.D.) of Kalyana; but Bhandarkar suggests that the system came into being before the days of Basava. He points out how, according to the *Basava Purana*, Saiva saints like Visvesvaradhya, Panditaradhya, Ekorama and others flourished from time to time and worked for the establishment of Siva-bakthi amongst the people before Basava's age. He also draws our attention to certain works describing the *diksha* (i.e. the ceremony of initiation) of a Virasaiva or Lingayat when he chooses his *guru* or preceptor. In connection with the ceremony, it is necessary to place four metallic vessels full of water at the four cardinal points with a fifth in the middle. This last vessel belongs to the person to be consecrated as the *guru* who is supposed to represent an old *Acharya* named Visvaradhya (Visvesvaradhya) while the others belong to four other *Acharyas* pertaining to the schools respectively of Revanasiddha, Marulasiddha, Ekorama and Panditaradhya and connected with certain Mathas.

The five vessels are consecrated to the five faces of Siva, viz. Sadyojata, Vamadeva, Aghora, Tatpurusha and Isana, and the five *Acharyas* are believed to have sprung from the five forms of Siva. Bhandarkar notes that, of the five names of the teachers mentioned in this connection, at least three are stated in the *Basava Purana* to have flourished before Basava and comes to the conclusion that the Virasaiva or Lingayata creed, known to its followers as the

Saiva-darsana or Siddhanta darshana, was affiliated to the moderate or sober school of Saivism. He further suggests that this creed was reduced to a shape by learned Saiva Brahmins called Aradhyas, while subsequent reformers gave it a decidedly uncompromising and anti-Brahmanical character. The inscription under study appears to support these views in as much as the *Siva-mandala-diksha* referred to in it seems to have some resemblance with the initiation of the Virasaivas described above, though some authorities prescribe only *Jnana diksha* for kings.

We have seen how the Chalukya king Vikramaditya I of Badami granted a village to Sudarshanacharya in payment of *guru-dakshina* at the time of his *Siva-mandala-diksha* and how the said *Acharya* allotted portions off the land in the gift village to as many as twentyseven other Brahmins as well as to his own wife. The names of the Brahmanas who received shares of the land in the gift village and must have assisted Sudarshanacharya in the performance of the king's *diksha* ceremony have been quoted above. That at least one of them acted in the capacity of a subordinate *Acharya*, as in the case of the four assistants *Acharyas* in the initiation of a Virasaiva, referred to above, seems to be suggested by the suffix *acharya* added to the name of Rudrasivacharya who heads the list of the twenty-seven Brahmanas. Another interesting fact is the name-ending *siva* affixed to the names of three the Brahmanas, viz. Rudrasiva, Gayathri Siva and Paramasiva. As Bhandarker has pointed out, the suffixes, sakti, jiya, siva, and rasi were generally affixed to the names of the more extremist sects of the Saiva school. Although most of the Brahmanas participating in the *diksha* of Vikramaditya I, including his preceptor Sudarsana, thus appear to have belonged to the more moderate and rational school of Saivism, a few of them were ascetics of the extremist orders. This fact again seems to suggest that there was no general antagonism between the sober and extremist sects of the followers of Siva at least in the Kannada country during the seventh century A.D.

Of the geographical names mentioned in the inscription, Vanavasi and Uttarapatha are well-known. As suggested by Sarma, the village of Maura where the king was staying at the time of making the grant, may be one of the two localities called Chinna Marruru and Pedda Marruru on the bank of the Krishna in the present Kollapuram Taluk of the Mahabubnagar District. There is a ruined temple at Chinna Marruru. It seems that the king visited the village for his initiation ceremony and that Sudarsanacharya was a resident of the said locality. The name of the Vamguravadi *vishya* seems to be preserved in that of the modern village called Vamguru in the Kalvaparti Taluk of the same District, about 40 miles from the village called Marruru. Pandit Sarma who published the inscription in the *Bharati* is inclined to identify Iparumkal with the present village of Vipanagamdala about 10 miles from the localities named Marruru.

(Also)

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No	: 40.
Place	: Amidelpadu near Alampur
Dynasty	: Chalukyas of Badami
Reign of	: Vikramaditya I
Inscription date	: 30th April, A.D. 660
Language	: Telugu, Kannada, (Script) and Sanskrit (Language)

This inscription belongs to the reign of Vikramaditya I of the Western Chalukya family of Badami. Commencing with the usual Chalukya *prasasti*, it describes the achievements of the king who restored the Chalukya sovereignty eclipsed by the enemies. It is dated his fifth

regnal year, Vaishakha purnima, when the king was camping at Marrura. This date may be equated to A.D. 660, April 30.

The epigraph records the endowment of the village Iparumkal situated in the tract of Vamguravadi, as *guru dakshina* to the teacher Sudarshanacharya by gift upon several Brahmanas whose names are specified.

(Also)

Reference : Indian Archaeology 1957-1958, A Review.
 Page No : 54.
 Place : Amudalapadu, Mahbubnagar.
 Dynasty : Early Chalukya
 Reign of : Vikramaditya I
 Inscription date : A.D. 660
 Language : Telugu, Kannada (Script) and Sanskrit (Language)

The plate records the grant of Iparumkal in Vemguravadi-*vishaya* by king Vikramaditya I in his fifth regnal year A.D. 660, when he has camping at Marrura, in favour of Sudarsanacharya as *guru-dakshina* on the occasion of the king's Saiva-mandala-diksha.

No. 4

Reference : Epigraphia Andhrica, Volume-IV, 1975
 Page No : 9 to 12
 Place : Kollapur, Mahabubnagar District.
 Dynasty : Chalukyas of Badami
 Reign of : Vikramaditya I
 Inscription date : A.D. 672
 Language : Telugu, Kannada (Script) and Sanskrit (Language)

Kollapur plates of Vikramaditya I by

Sri N. Markandeya Sharma, M.A. Visakhapatnam.

This set of copper plates was acquired by the Department of Archaeology and Museums, from the headmaster of the high school, Kollapur, Mahbubnagar District. No details of the find spot and circumstances of discovery are available.

The set contains two copper plates held together by a ring, which passes through the holes on the left margin of each plate. The ring is soldered to a seal containing the *Varaha-lanchhana*, the Chalukya Emblem. The plates are rectangular in shape and measure 23 cm. In length and 7.3 cm. In breadth. The total weight of the set is 1000 gms. There are altogether 21 lines of writing in the inscription.

The characters belong to the Telugu-Kannada alphabet and closely resemble those of the other grants of Vikramaditya I of the Early Chalukya dynasty. The language of the record is Sanskrit.

The following orthographical peculiarities are noted in the inscription. Clear distinction between *ma* and *sha* is not noticeable, for example, *Nripatimandala* can be also read as *Nrpatishandla*. Duplication of the consonants after ‘*r*’ is generally observed. ‘*t*’ is doubled in Karttikeya. In the word Pauranmasyam the letter ‘*na*’ is not doubled. The letter ‘*la*’ and ‘*ḷa*’ are distinctly noticeable eg., *Chalukyanam* and *kulamalamkarishnoh*, in the words *kula* and *alamkarishnoh* we see *la*. Due to the archaic nature of the script many of the letters are to be deciphered according to the context., eg. ‘*Vjaya samttare*’ for ‘*Vijaya samvastara*’. Similarly, the distinction between ‘*va*’ and ‘*cha*’ is not clear. The word ‘*Parthvi*’ is written as ‘*Prithvi*’.

The portion containing the date of the grant is not clear. That reads as “*satta-tsasa, vijaya-rajya-samvatsare*”, (the victories regional year of the king) which contains no definite figure regarding the king’s regnal year. If the given regnal year (*sattatsasa*) is taken as *sapta-dasa* the date of the present grant is to be taken as his 17th regnal year. The Accession of Vikramaditya-I being in 654-55 A.D., the year of the record would be 672 A.D. It was issued on the full moon day of the month of Kartika. The grant begins with the well known eulogy or *prasasti* of the Badami Chalukyas.

It traces the genealogy from the king’s great grandfather Polikesi *i.e.*, Pulakesin I and mentions Kirtivarman I and Pulakesin II as grandfather and father respectively. It is said that the Chalukyas belonged to Manavyasa gotra and were the descendents of Harti and were nourished by the seven months, *i.e.*, *Sapta-matrikas*. They are said to have attained prosperity by the favour and protection of Karthikeya and acquired *Varaha-lanchana* by the divine favour and grace of Lord Narayana. They made all kings surrender to them. The inscription further describes that the king Pulakesin I purified himself by *Avabhritha-snana* at the end of the Asvamedha sacrifice and he was an ornament to the family of the Chalukyas. A reference is made to Sri Kirtivarman, Prithvi-Vallabha Maharaja, the grandfather of Vikramaditya I. It is said that his fame reached to the territories of the hostile kings of Vanavasi and other countries that have been subjugated by his prowess. Then follows a reference to Satyasraya Sri-Prithvi Vallabha Maharaja Paramesvara *i.e.* Pulakesin II, who is described to have acquired the second name of Paramesvara by defeating Sri Harshavardhana who was the lord of the Uttarapatha or the North.

Then the present grantor king Vikramaditya I is said to have defeated the agnates who were hostile, on the battlefield in all the quarters. He revived the lost fortunes of his family and became the unopposed lord (of the earth). Again, having mounted the divine horse named ‘*Chitrakantha*’ he single-handedly defeated all the relatives and acquired the position of Paramesvara *i.e.* the supremacy over the kings.

The grant was made at the request of Prithvipati Raja in the (Seventeenth) victorious year of his reign. The king is said to have given it to Madurendu (?) the grandson of Swami and son of Somesaraman of Bharadvaja-gotra, land measuring 108 *nivartanas* according to the original royal standard in Kottatta on the northern bank of the river Krishna Venna. The grant concludes with the usual benedictory and imprecatory verses.

Geographical name Kottatta-*sima* mentioned in the record is not traceable at present, as the place of that name now exists on the northern bank of the Krishnariver.

No. 5

Reference : Epigraphia Indica, Volume-X
Page No : 100 to 106.

Place : Gadwal
 Dynasty : Chalukya of Badami
 Reign of : Vikramaditya I
 Inscription date : 25th April, A.D. 674
 Language : Sanskrit

Gadval Plates of Vikramaditya I : A.D. 674.

by

Professor E. Hultisch, Ph.D. ; Halle (Saale), Germany.

The owner of these plates is a school-boy at Kurnool, Madras Presidency. He states that “the plates were in his house at Gadwal, Hyderabad territory, and that some old woman was saying that they were found in the fields”. They were brought to the notice of the Archaeological Department by Mr. C.V. Dorasami Aiyar, clerk in the Settlement office, Kurnool, and was obtained on loan through Collector. Professor E. Hultisch edited the inscription on them from two sets of excellent ink-impressions received from Rai Bahadur Venkayya, whose description of the originals is subjoined here.

These are “three copper-plates, with slightly raised rims, the first and last of which bear writing only on the inner side. The length of the plates is 9 inches, while the breadth varies between 4½ inches at the two edges. They are standing on an elliptical copper ring which measures 3½ by 3⅞ and is ⅜ thick. The ends of the ring are secured at the bottom of a mass of copper, on which is impressed by an almost circular seal which is 1 “in diameter. The impression bears the rude figure of a baor in a running posture, facing the proper right. The last plate exhibits a slit which rams from the nearer margin right into the ring-hole. This shows that an attempt may have been made to remove the plate from the ring without actually cutting the latter. The plates together with the ring and seal weigh 160 tolas”.

The writing on the plates is in an excellent state of preservation. In some cases the sign *Anusvara* is indistinct and has to be supplied from the context. Throughout the record no mark of punctuation is used. The alphabet resembles that of the other grants of the same period and dynasty. The secondary forms of *i* and *ī* are not always clearly distinguished, and hardly any difference is made between the two letters *va* and *cha*, and between the secondary forms of *ri* and *ra*. The lingual *ḷ* occurs in the geographical name *Cholika* (1. 25) and in the expression *Khan[du]ga vadḷa* (1. 28) which, as well as *salage* (1.31), was taken over from the Telugu vernacular of the donee. Among the names of private individuals, three are Prakrit (*Chanda* and *Kanha*, 1. 27, and *Mahisara*, 1. 29), and three Dravidian (*Tatamma* and *Padamma*, 1.29, and *Konna*, 1. 30). But the language of the whole record is Sanskrit, both prose verse. The rules of *sandhi* are scrupulously observed, except in three instances (II. 1,26, and 38).

The inscription records a great deal of land by the (Western) Chalukya (1. 4 f.) king Vikramaditya (I), the son of Satyasraya (*i.e.* Pulakesin II), grandson of Kirtivarman (I), and great-grandson of Pulakesin (I). Each of these four kings receives the same panegyric epithets as in other grants of the same period. At the end of the description of the reign of Vikramaditya I, the new grant adds a passage which is already known from his Haidarabad plates and the spurious Kurtakoti plates.

As pointed out by Professor Kielhorn, this passage consists of four Arya verses. These four verses mention several surnames of Vikramadi I, *vis.* Anivarita, 'the unopposed' (verse 2), Srivallabha, 'the favourite of fortune' (verses 3 and 4), Ranarasika, 'fond of fighting,' and Rajamalla, 'the wrestler with kings' (verse 5). Verse 3 states that he defeated Narasimha, Mahendra, and Isvara, i.e. the three successive Pallava kings Narasimhavarman I, Mahendravarman II, and Parameswara Varman I. The last of these three kings is again named as Isvara-Potaraaja of Kanchi in a Vasanta Tilaka verse (6) which follows after the four Aryas. The conquest of Kanchi, the capital of the Pallavas, is also in verse 4. Verse 5 states that Vikramaditya I destroyed the Mahamalla family. As suggested by Professor Kielhorn, this is another reference to the Pallavas; for Mahamalla seems to have been a surname of Narasimhavarman I, and Mamallapuram is the ancient name of a Pallava city, the remains of which now go by the name of the 'Seven Pagodas'.

The date of the grant was the full-moon *tithi* of Vaisakha in the twentieth year of the reign, which was current after 596 Saka years had passed (II. 24-26). This date does not admit of Verification; but, as Dr. Fleet kindly informs me, "the equivalent may be taken as Tuesday, 25th April, A.D. 674, though some authorities might make it the next day, -at any rate for any eastern parts of India". It fully confirms the correctness of the results of Professor Kielhorn's calculations of two other dates of the same reign.

When Vikramaditya I made this grant, his army had invaded the Cholika-vishaya, *i.e.* the Chola province, and was encamped in Urugapura on the southern bank of the Kaveri river (1. 25 f.). In sending me the impressions, Mr. Venkayya drew my attention to the fact that Urugapura is mentioned in Kalidasa's *Raghuvamsa* (vi. 59) as the capital of the Pandya king, and proposed to identify it with the ancient Chola capital Uraiyur near Trichinopoly. Author rather thinks that Urugapura, 'the snake-city', is a poetical equivalent of Nagapattanam (now Negapatam), though this town is at some distance from the southern bank of Kaveri. The word *Nagapattanam* is engraved in Tamil characters on certain small copper coins struck at Negapatam by the Dutch East India Company. The slightly different from Nagapattanam occurs in the large Leiden plates. The Chinese pilgrim I-tsing, who visited India in the last quarter of the seventh century, reports that the priest Wu-hing, after travelling from China to India, landed at 'Nagapatana' and then embarked for Ceylon. The famous pilgrim Hiuen Tsiang, who travelled over India in the second quarter of the same century, did not proceed farther south than Coneeveram, which he notices. But he mentions on hearsay a town farther to the south than Conjeevaram, which he notices. But he mentions on hearsay a town farther to the south, from which probable that Negapatam is intended by this. Colonel Yule was inclined to identify Nagapatam with Ptolemy's *Nikaua*.

The grant was made at the request of Ganga-Mahadevi (1.27), who seems to have been one of the queens of Vikramaditya I. The donees were three Brahmans, each of whom received fifty *nivartanas* of land in a village named [Chedu]ili.

In verse 10 Vikramaditya I is once more praised as a member of the Chalukya family and as the destroyer of the Pallava lineage.

Translation

(Line 1.) Om. Hail !

[Verse 1 contains an invocation of the boar-incarnation of Vishnu.]

(L. 2.) The great-grandson of the glorious Pulakesi Vallabha-Maharaja, whose body was purified by bathing at the end of a horde-sacrifice, (*and*) who adorned the family of the glorious Chalukyas;

(L. 6.) The grandson of the glorious Kritivarma-Prithvivallabha-Maharaja, whose pure fame was established in the territories of hostile kings, such as Vanavasi, which had been subdued by (*his*) valour;

(L.8.) The dear son of Satyasraya-Sriprithvivallabha-Maharajadhiraja-Paramesvara, who acquired the surname of 'supreme lord' (*paramesvara*) by defeating the glorious Harshavarahana, the lord of the whole northern country, who had encountered (*him*) in battle;

(L. 10.) He who, at the head of many famous battles, (*assisted*) by none but (*his*) noble steed named Chitrakantha and by the edge of (*his*) glittering, spotless and sharp sword which behaved like a tongue in licking the blood of hostile kings, conquered would-be conquerors by his own arms which resembled the coils of the serpent who carries the burden of the earth; into whose own armour many blows had plunged; who, having gained for himself the royalty of his father, which had been concealed by the triad of kings, caused the burden of the whole kingdom to be governed by (*himself*) alone; (*and*) who, for the increase of (*his*) merit and fame, by his own mouth confirmed the properties of temples and the grants to Brahmapas which had lapsed in that triad of kingdoms;

(V. 2.) (*was*) Anivsrta-Vikramaditya, who having recovered at the head of battles the royalty belonging to his family from the hostile kings of every quarter, acquired the title of 'supreme lord' (*paramesvara*).

(L. 17.) Moreover :-

(V. 3.) Victory was achieved by the lord Srivallabha, who crushed the glory of Narasimha, who caused the power of Mahendra to be dissolved, (*and*) who subdued Isvara by polity;

(V. 4.) He who became the favourite of fortune (Srivallabha) in a still higher degree, though (*at the same time*) forcibly wooing the damsel 'southern region' by seizing (*her*) girdle: (*the city of*) Kanchi, while (*he*) caused to be crushed the sprouts (*forming her couch*): the Pallava (*kings*);

(V. 5.) He who, being fond of fighting (Ranarasika) (*and*) possessing splendid powerful shoulders, deservedly bears his own title of 'wrestler with kings' (Rajamalla), (*because*) he has caused the destruction of the Mahamalla family;

(V. 6.) The king who, defeating Iavara-Potaraja, seized, like the girdle of the southern region, (*the city of*) Kanchi, whose large rampart was insurmountable and hard to be breached, (*and*) which was surrounded by a great moat, unfathomable and hard to be crossed.

(L. 22.) This Vikramaditya-Satyasraya-Sriprithvivallabha-Maharajadhiraja-Paramesvara, who has won by (*his*) valour the sovereignty of the whole circle of the earth, thus commands all people:-

(L. 23.) "Be it known to you (*that*), when five hundred and ninety-six Saka years had passed, while the twentieth year of (Our) reign of growing victory was current, while (Our) victorious army, having entered the Cholika province (*vishaya*), was encamped in Uragapura which is situated on the southern bank of the Kaveri, on the full-moon tithi of Vaisakha, a field in the village of [Chedu]lli, measuring fifty *nivartanas* by the royal measure, together with a *khan[du]ga* of paddy (*vadlu*), was given by us, at the request of Ganga Mahadevi, to Kanha sarman, the son of Svamichandasarman (*and*) grandson of Isvara Shadangavid of the *Kapya gotra*.

(L. 23.) "And in the same village a field measuring fifty *nivartanas* by the royal measure was given to Padammasvamin, the son of Tatammasvamin (*and*) grandson of Mahisarasvamin of the Vatsa *gotra*.

(L. 30.) "And in the same village a field measuring fifty *nivartanas* was given to Konnasarman, together with a *salage* (of paddy).

(L. 31.) "[Future] kings of Our family and others, considering that the enjoyment of life, Sovereignty, etc. is as transient as the lighting, (*and*) desirous of accumulating fame for as long as the moon, the sun, the earth and the oceans shall exist, should protect [this] (*grant*) without distinction from their own gifts."

(L. 32.) And the holy Vyasa, the arranger of the Vedas, has spoken :-
[Here follow three of the customary verses (7-9).]

(V. 10.) (*This is*) an edict, chastising enemies, of him who was born in the Chalukya family, who has destroyed the Pallava lineage, (*and*) whose orders are unopposed by all men.

(L. 37.) This edict was written by the great minister for peace and war (*mahasandhivi - grahika*), the glorious Jayasena.

(L. 38.) To Kundasvamin alone the conveyance (*ajnapiti*) of this edict (was entrusted) by the king. Om. Obeisance, obeisance! Obeisance to the Omniscient !

No. 6

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I, (2003).
Page No	: 6 to 9.
Place	: Velnalli (Gadwal Plates), Alampur Taluk.
Dynasty	: Western Chalukyas of Badami.
Reign of	: Vikramaditya I.
Inscription date	: 15th April A.D. 675.
Language	: Sanskrit.
Script	: Telugu and Kannada.

This inscription is on a pillar in the Arkabrahma temple. Registers the gift of land at the instance of *Gangamahadevi*, probably a queen of *Vikramaditya I* to *Kunda Sarma* son of *Svami Vanda Sarma*, and grandson of *Isvara Shadangavitha* of *Kasyapa gotra*. The grant comprises land measuring an extent of 25 *nivartanas* according to *rajamana* (royal measure). Alongside, 25 *nivartanas* of land were given to *Batamma Swami* son of *Talamma Swami*, and grandson of

Mahesvara Svami belonging to Srivatsa gotra. The grant was executed by *maha sandhi vighrahi Sri Jayasena*.

No. 7

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I, (2003).
Page No : 10 to 12.
Place : Paniyal (Pallipadu), Alampur Taluk.
Dynasty : Western Chalukyas of Badami.
Reign of : Vikramaditya I.
Inscription date : 27th April A.D. 682.
Language : Sanskrit.
Script : Telugu and Kannada.

Registers the grant of the village *Paniyal* (Pallipadu), to a certain *Madhava swami*, well versed in *Vedas*, who was the son of *Godarisvami* and grandson of *Priyankarasvami* of *Bharadvaja gotra*, while the king was camping in the city of *Banamkallu*, identified with modern *Panagallu* in Mahabubnagar District.

No. 8

Reference : Indian Archaeology 1963-1964, A Review.
Page No : 67
Place : Ramapuram, Mahbubnagar.
Dynasty : Chalukya.
Reign of : Vikramaditya I.
Inscription date : Mid 7th century.
Language : Telugu.

Engraved in Telugu-Kannada characters of about the middle of the seventh century, the inscription in telugu, belonging to the reign of Vikramaditya (I), records gifts of land to Sankarasvamin, Ayicha-sarman, Reva-sarman and others belonging to the various *gotras* by Baladitya-maharaja who was apparently a feudatory of the king.

No. 9

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 9
Place : Alampur
Dynasty : Western Chalukyas of Badami.
Reign of : Vikramaditya I.
Inscription date : 7th century A.D.
Language : Sanskrit.
Script : Telugu and Kannada Characters of 7th c. A.D.

This inscription is on a pillar in the Arkabrahma temple. Registers the gift of land measuring 500 *nivartanas*, to a certain Brahmin named *Pishta Sarma* of *Bharadvaja gotra*, in

the village *Vaddamanu* at the time of consecration of the *Linga* in the temple of *Mahadeva* by the queen *Mahadevi*.

(Also)

Reference : Indian Archaeology 1976-1977, A Review.
 Page No : 57
 Place : Alampur, Mahbubnagar.
 Dynasty : Badami Chalukya.
 Reign of : Vikramaditya I.
 Inscription date : 7th century.
 Language : Sanskrit, Telugu and Kannada.

This inscription in Sanskrit language and Telugu-Kannada characters of the seventh century AD., engraved on a pillar in the *mandapa* in front of the central shrine in the Arka Brahmesvara temple, records the installation of a *linga* in the temple of Mahadeva by the queen (*mahadevi*) of *Anivarita* Vikramaditya (i.e. Vikramaditya I) and records the grant of fifty *nivarttanas* of land in Vadlamani village to the *mahabrahmana* Pishtisarman belonging to the Bharadvaja gotra.

(Also)

Reference : Epigraphia Indica, Volume-XL (Part I) (April 1973).
 Page No : 30 to 32.
 Place : Alampur.
 Dynasty : Chalukyas of Badami.
 Reign of : Vikramaditya.
 Inscription date : 7th century A.D.
 Language : Telugu, Kannada and Sanskrit

Alampur Inscription of Vikramaditya

(1 Plate)

by

M.D. Sampath and V.S. Subrahmanyam, Mysore

The subjoined inscription edited here with the permission of the Chief Epigraphist, Mysore was copied from Alampur, Alampur Taluk, Mahabubnagar district, during the years 1976-77.

This inscription is engraved on a pillar in the Mandapa in front of the central shrine in the Arka Brahmeshvara temple, one of the Nava Brahma temples in the village. The pillar bears five lines of writing on the top.

The inscription is in Sanskrit language and is engraved in Telugu-Kannada Characters palaeographical assignable to the 7th century A.D.

As regards palaeography, attention may be drawn to the occurrence of medial *a* which is indicated by a downward curve attached to the top *marā* of the consonant on its right side as in *va* (lines 1 and 2), *ma* (lines 1 and 2) and *ba* (line 3). In the case of *na*, the medial *a* is denoted by an upward curve projected from the lower end of the downward stroke of the top *mantra* of the consonant on its right. Cf, *na* in *brahmanaya* (lines 3-4).

The stone inscriptions that could be definitely assigned to Vikramaditya I are a few in number. A comparative examination of the formation of individual letters of this record with the Turimella inscription reveals close similarities. Hence, this could be assigned palaeographically to the early years of the reign of Vikramaditya I. An inscription from Ramapuram in Alampur Taluk has been assigned on palaeographical grounds to this king.

Though the characters of the record under study are generally comparable to those of the Ramapuram epigraph, the earlier forms of *k*, *bh*, *r*, *l*, and *li* found in the present record marks it definitely earlier than the latter inscription. The letter *y* occurs in both the inscriptions in the transition from of tripartite type tending to have a loop. The 'Alampur record however, exhibits also the other form having a developed loop.

Of the orthographical peculiarities, the consonant following the *repha* is doubted in °*rmma* in *sarmma* (line 4) and in °*rtta* in °*varttana* (lines 4-5) except in °*rka* in the expression °*taraka* (line 5). The lingual *!* occurs in the name of the village Vadlamani, where the land was granted. Wherever the *anuvāsvara* occurs, there the class nasal is used uniformly e.g., *linga*° (line 2) *pancha*• (line 4), °*kshetran datta*• (line 5) and °*chandra* (line 5).

The object of the inscription is to record the installation of *linga* in the temple of Mahadeva by the queen (*mahadevi*) of *Anivartra* Vikramaditya and registers the grant of fifty *nivarttanās* of land to *maha-brahmana* Pishti-sarmman belonging to the Bharadvaja *gotra* and residing at Vadlamani.

It belongs to the reign of Vikramaditya who is known to have borne the title *Anivarita* meaning 'the unopposed'. The king to whose reign the record belongs, though not endowed with any of the titles of the Chalukyas of Badami, may be identified with Vikramaditya I (665-81 A.D.). Even though Vikramaditya II also is known to have borne this title, the palaeography of this inscription discussed above precludes the possibility of identifying the king of this record with him.

This record furnishes the earliest known date for the group of temples called Navalingesvara. The name of the temple in which the *linga* was consecrated is not mentioned in the record. It may however be observed that the Arka Brahmeshvara temple where the pillar bearing the inscription is set up, is probably the Mahadeva that is referred to in the present record.

The village Vadlamani mentioned in the record may be identified with Vaddamanu in Nandikotkur Taluk of Kurnool District.

(Also)

Reference : Indian Archaeology 1972-1973, A Review.
 Page No : 39
 Place : Alampur, Mahbubnagar.

Dynasty : Chalukya of Badami.
 Reign of : Vikramaditya.
 Inscription date :
 Language :

This inscription belonging to the time of Vikramaditya, son of Pulakesin I, wherein the king is styled as Anivarita Vikramaditya, records the donation of certain *nivartanas* of land by his queen Mahadevi to a Brahmin Pishti Sarman of Vardhamanigrama.

No. 10

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 40.
 Place : Pallepadu, Jogulamba Gadwal District.
 Dynasty : Chalukya of Badami.
 Reign of : Vinayaditya.
 Inscription date : A.D. 682.
 Language : Kannada.

This inscription¹ describing as usual the genealogy of the Chalukya family of Badami, belongs to the reign of Vinayaditya. It is dated Saka 604, the king's second regnal year, Vaisakha *puṇnima*, when the king was in his military camp at Banumgal. This date may be approximately equated to A.D. 682.

It records the endowment of the village Paneyal on the southern bank of the river Krishnabenna to Madhava swami of Bharadvaja *gotra*, who was well versed in the study of the vedas. The gift was made at the request of Swami Sivaraja.

(Also)

Reference : Copper plate inscriptions of Andhra Pradesh Government
 Museum, Hyderabad. Volume-I, 1962.
 Page No : 58 to 63.
 Place : Pallepadu, Jogulamba Gadwal District.
 Dynasty : Chalukyas of Badami.
 Reign of : Vinayaditya.
 Inscription date : A.D. 682.
 Language : Telugu, Kannada (Script) and Sanskrit (Language).

This set of copper plates was acquired for the Hyderabad Museum. These were found in the village of *Pallipadu*, and were recovered by Sri Gadiyaram Ramakrishna Sarma. The plates have also been published by Sri Gadiyaram Ramakrishna Sarma in the Journal of the History of Deccan and Culture Vol. III. No.1 January, 1956. They are republished here as they form the copper plate grants of the Andhra Pradesh Government Museum.

¹ Dr. Madhusoodana Pai, a Sanskrit Scholer helped me to translate this inscription and found another reference which had elaborated translation from *Copper Plate Inscriptions of Andhra Pradesh Government Museum, Hyderabad, Volume-I, 1962.*

The inscription is engraved upon three copper plates held together by a ring. The plates are rectangular in shape and measure 22.8 cm. in length and 8.4 cm. in breadth. The plates and seal weigh 969 grams and 340 grams respectively. The plates are strung by a ring which is secured by a seal with the usual *Varaha Lanchana*, the Western *Chalukyan* symbol. There are altogether 31 lines of writing with 8 lines of writing on each side except the third plate first side which has only seven lines. The edges are all trim and thus the writing has been well preserved. The characters belong to the *Telugu Kannada* alphabet and resemble the Western *Chalukyan* script closely.

The grant is dated on the full moon day of the month of *Vaisakha* in the second year after the expiry of Saka 604. The date of the grant is thus 27th April, 682 A.D. Since the grant is said to be in the second year of the accession of the king *Vinayaditya*, the date of accession of the king can therefore be fixed at 680 A.D. and at 681 A.D. if the second regnal year mentioned in the grant is the running year and not the expired year. From the other inscriptions of *Vinayaditya* we can find that his regnal years are counted from two different points, one starting from some date between 2nd June and 5th July, 681 A.D. and the other between 18th October, 678 A.D. and 2nd July, 679 A.D. The explanation for this discrepancy is not easy. The date in the present grant, would appear to support the first version viz the accession at some date between 2nd June and 4th July, 681 A.D. There are only two records of the same king called *Jejuri* record which was given in the 9th regnal year, Saka 609, *Ashadha Sukla 15* divasa and the *Thogarchedu* record which was given in the 10th regnal year Saka 611, *Kartika Sukla Divas 15*, where dates do not tally with his date. With the exception of these two records, all the other remaining records of king *Vinayaditya* give the figure 681 or 682 A.D. as the date of his accession. We also know that his father *Vikramaditya* came to the throne in 655 A.D. and he ruled for 27 years and his reign must have come to a close in 681 A.D. Normally *Vinayaditya's* rule would thus have begun in 681-82 A.D.

Apart from this record there are 9 records of this king excluding the two *Dharwar* records which are said to be spurious. Their details are given below:

Sl. No.	Place	Regnal Year	Saka Year	Date of Grant	Corresponding English Date
(1)	Lakshmēswar	7	608	<i>Magha Su. 15</i>	3rd Feb 687 A.D
(2)	Jejari	9	609	<i>Ashadha Su. 15</i>	2nd July 687 A.D.
(3)	Thogarchedu	10	611	<i>Kartika Su. 15</i>	3rd Nov 687 A.D.
(4)	Kurnool	11	613	<i>Magha Su. 15</i>	10th Jan 692 A.D.
(5)	Sorab	11	614	<i>Dakshinayana</i>	22nd June 692 A.D.
(6)	Mayalar	11	614	no details	692 A.D.
(7)	Dayyamdinne	12	614	<i>Ashadha Su. 15</i>	22nd June 693 A.D.
(8)	Harihar	14	616	<i>Kartika Su. 15</i>	9th October 694 A.D.
(9)	Patoda	14	616	<i>Vaisakha Su. 15</i>	4th May 695 A.D.

Excepting the *Togarchedu* and the *Jejuri* records, the data mentioned in all the others gives only 681-82 A.D. as the date of *Vinayaditya*. The present grant is very important, since it is the earliest grant of *Vinayaditya* up to now discovered. Since this is the earliest record of his, during the second year of his accession, which yields the result 681 A.D. we may take it that 681 A.D. is the correct date of his accession to the throne.

The inscription of *Vinayaditya* gives the impression of a very successful and prosperous king. The *Pallavas*, *Kalabhra*, *Kerala*, *Haihaya*, *Vila*, *Malwa*, *Chola*, *Pandya* and other kings are said to have been reduced by *Vinayaditya* to a state of servitude. He is stated in his records as having arrested at the command of his father the power of the three kings of *Pandya*, *Kerala* and *Chola* and also of the *Pallavas* and so gratified his father's mind by bringing all the provinces into a state of peace and quiet. It is obvious from this as well as from the statement in the grants of his father *Vikramaditya-I* that after the conquest of the 'Avaniparti Tritaya' or the *Pallavas* who were ruling in the three kingdoms of Ceded districts, Nellore and Guntur districts, and *Kanchi*, the campaign against the south was continued by *Vikramaditya-I* and later by his successor *Vinayaditya*, who seems to have reduced all the southern chiefs in battles. There is a reference in the *Rayagad* plates of *Vijayaditya* son of *Vinayaditya*, in which it is stated that *Vinayaditya* made the kings of *Kavera*, *Simahala*, *Parasika*, and other *dwipas* to pay tribute to him, and in addition he is supposed to have obtained the *Palidhwaja* or a particular arrangement of flags in rows, by defeating the supreme sovereigns of northern India. It is thus clear that under *Vinayaditya* the power of the Western *Chalukyas* which had been eclipsed during the last years of *Pulakesin-II* rose once again to its zenith.

This inscription was issued from the war camp at the city of *Banamkallu*, and was intended to record the grant of the village *Panyal* to one *Madhavaswamy*, well versed in the Vedas, who was the son of *Godariswamy* and grandson of *Priyankaraswami* of the *Bharadwajasa Gotra*. The village *Panyal* was at a distance of 2 Krosas from Dharmapura on the southern bank of Krishna. The village was granted free of taxes and penalties. *Banamkallu* has been identified by Pandit Sarma with Panagallu about ten miles from Wanaparti in Mahaboobnagar district. Dharmapura is perhaps the same as Dharmavaram which is at a distance of two Krosas from *Pallipadu*. It is possible that the word *Paniyal* may refer to the village *Pallipadu* from where the grant was discovered. Except for the name of the village and the other details of the grant, this grant follows closely the other records of this king. The importance of this grant is in the fact that this is the earliest grant of *Vinayaditya* issued in the second year of his reign and hence the date that is obtained from this grant of his accession to the throne can be accepted to be authoritative.

No. 11

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I, (2003).
Page No	: 12
Place	: Alampur
Dynasty	: Western Chalukyas of Badami.
Reign of	: Vinayaditya
Inscription date	:
Language	: Sanskrit.

Engraved over the *dwarapalaka*, imagine the *Svarga brahma* temple. The inscription brings to light an unknown son of *Vinayaditya* i.e. *Lokaditya*, brother of *Vijayaditya* is described as *ela-arasar* i.e. *yuvaraja*. It states that the temple was constructed by *Lokaditya* in memory of the emperor's queen.

No. 12

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1959-60.
Page No : 60.
Place : Alampur, Mahbubnagar District.
Dynasty : Chalukya of Badami.
Reign of : Vinayaditya.
Inscription date :
Language : Kannada.

This inscription is above the *dwarapalaka* image in the Swarga Brahma temple. States that the temple (*devakula*) in honour of the queen (*mahadevi*) of Vinayaditya was constructed by Lokaditya-Ela-Arasa.

No. 13

Reference : Department of Archaeology and Museums, Andhra Pradesh.
Annual report on Epigraphy, 1967.
Page No : 130 and 131
Place : Alampur, Mahbubnagar District.
Dynasty : Badami Chalukya.
Reign of : Vinayaditya.
Inscription date :
Language : Telugu.

This inscription is on a pillar in the Svarga Brahma temple. Records the construction of the *temples* (?) by the queen and Lokaditya Ela *arasan* (Junior king or Prince).

No. 14

Reference : Andhra Pradesh Government Archaeological Series
No-3, Kannada Inscriptions-1961.
Page No : 38.
Place : Alampur.
Dynasty : Western Chalukya.
Reign of : Vijayaditya.
Inscription date : A.D. 704.
Language : Kannada and Sanskrit.

This damaged charter is of the time of king Vijayaditya who belonged to the earlier branch of the Western Chalukya family. It is dated Saka 626, the king's regnal year [18 ?], Vaisakha s`u. 13. This may be approximately equated to A.D. 704. The epigraph cites the familiar Prasasti of the Chalukya rulers of Badami and gives the genealogical succession of the family from Pulakesin I.

The inscription states that the enclosure in question was set up at the instance of the Chalukya ruler and dedicated to worshipful Isanacharaya Swami.

(Also)

Reference	: Corpus of Inscriptions in the Telangana Districts, Part-VI, 1973.
Page No	: 3 and 4.
Place	: Alampur, Mahaboobnagar District.
Dynasty	: Chalukya.
Reign of	: Vijayaditya.
Inscription date	: A.D. 704
Language	: Sanskrit and Kannada.

The inscription which runs for seven lines in Sanskrit verse, is dated in the 18th Regnal year of the Chalukya king Vijayaditya. It states with the usual Prasasthi of Chalukyas, and supplies as with the genealogy for six generations starting from Pulakesi :

Pulakesi Vallabha Maharaja
his son
|
Kirtivarma Prithvi Vallabha
his son
|
Satyasraya Prithvi Vallabha
his son
|
Vikramaditya Bhattaraka
his son
|
Vinayaditya Satyasraya Sri Prithvi Vallabha Maharaja
his son
|
Vijayaditya Satyasraya.

The inscription purports to record the construction of the *Prakara Bandha* (compound wall) by Isanacharya and under orders of the king. Isanacharya of this inscription, though addressed as 'Bhagavata', might be one of the pontiffs of the 'Kalamukha' sect.

The inscription is dated *Saka* 626, *Vaisakha* Su 13 (A.D. 704). The script is Kannada and the Language is Sanskrit.

No. 15

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 45
Place	: Alampur, Mahaboobnagar District.
Dynasty	: Badami Chalukya
Reign of	: Vijayaditya.
Inscription date	: A.D. 704.
Language	: Kannada.

This inscription dated S. 626, Vaisakha su. 13, (A.D. 704). States that the enclosure wall was constructed at the instance of the Chalukya ruler and dedicated to the worshipful Isanacharayasvami.

No. 16

Reference : Indian Archaeology 1959-1960, A Review.
 Page No : 54
 Place : Alampur.
 Dynasty : Western Chalukya of Badami
 Reign of : Vijayaditya Satyasraya.
 Inscription date : A.D. 713.
 Language : Telugu-Kannada and Siddhamatrika.

This inscription was dated in Saka 635 (A.D. 713) in the reign of the Western Chalukya king Vijayaditya Satyasraya, one of the epigraphs is biscriptal, one version written in the Siddhamatrika script and the other in the Telugu-Kannada alphabet (pl. LVI A). It records the construction of an enclosure by a certain Isanacharva.

Another epigraph belonging to the first regnal year of king Dharavarsha (Dhruva) records a gift of three hundred and sixty *mattar* of land to the goddess Durga-bhattaraki of Alampura and the construction of the main gateway (*sri-vagilu*), etc. and mentions Balavarvarasa as administering Alampura and Somadi-bhatta as holding the *matha-patya* of the place.

No. 17

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 13 to 14
 Place : Alampur
 Dynasty : Western Chalukyas of Badami.
 Reign of : Vikramaditya Satyasraya.
 Inscription date : A.D. 714.
 Language : Sanskrit.

This inscription is on a red sandstone fixed on the southern fort wall near Devadroni. Begins with the constructional prasasti of the Badami Chalukya kings, beginning with *Pulakesin II*. Records the construction of a Prakara (Compound wall), by a Savaite teacher *Isanacharaya* at the instance of the king *Vijayaditya Satyagraha*. Also states the charities made to the pontiff.

No. 18

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1959-60.
 Page No : 58.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukya of Badami.
 Reign of : Vijayaditya.
 Inscription date : A.D. 714.
 Language : Sanskrit, Telugu-Kannada.

This inscription is on a slab fixed into the fort-wall near the Devadroni. Records show that the *prakara* was constructed by Isanacharya-swamin.

(Also)

Reference : Epigraphia Indica, Volume-XXXV, (1963-1964).
 Page No : 121 to 124.
 Place : Alampur
 Dynasty : Chalukya
 Reign of : Vikramaditya
 Inscription date : A.D. 714-715
 Language : Telugu and Kannada (Siddhamatrika or Early Nagari script)

Alampur Inscription of Chalukya Vijayaditya, Saks 635 and 636 **(1 Plate)**

by

G.S. Gai, Ootacamund (Ooty).
(Received on 12.07.1960)

The inscription was copied by G.S. Gai in December 1959 at Alampur, the headquarters of the Taluk of the same name in the Mahbubnagar District. Alampur is situated on the western bank of the Tungabhadra which flows there northwards to join the Krishna seven miles away. The place is very rich in epigraphical material and G.S. Gai succeeded in tracing about 90 inscriptions representing almost all the important ruling dynasties of Karnataka from the 7th to the 16th century A.D. The temples of the place are also of great interest from the architectural point of view.

The inscription edited below has two versions, called here *A* and *B* for the sake of convenience. Both the versions are engraved on the same slab, *A* being to the left side and *B* to the right. The inscribed slab is fixed into the fort-wall near the steps leading to the river in the place called Devadropi. It is rectangular in shape and measures about 5' 10" by 1' 12". A portion of the slab is broken away and lost from the right, so that only about one-third of *B* is preserved while only a few letters in the first three lines of *A* are lost. The writing of *A* covers an area about 5' 3" by 1' 2" while that of the extant portion of *B* measures 1' 2" by 11". The space between *A* and *B* varies from half an inch to one inch. While *A* has 7 lines of writing, *B* consists of 8 lines.

The texts of both the versions are similar, though they are written in different scripts. The characters of *A* are early Telugu-Kannada while those of *B* are what are called Siddhamatrika or early Nagari. This reminds us of the undated Pattadakal pillar inscription of Kirtivarman II, which is also written in versions in these two scripts. Both the Telugu-Kannada and the Siddha Matrika characters of the present inscription closely resemble their counterparts of the Pattadakal inscription. While editing the latter record, Fleet has compared the characters of the Nagari version with those of the Bodhgaya inscription of Mahanaman and the Samangad plates of Rashtrakuta Dantidurga. The characters of *B* and their counterpart in the Pattadakal inscription may also be compared to those of the Pallava king Atiranachanda's epigraph at

Saluvanguppam, which is referred to the 8th century A.D. Fleet referred the Pattadakal inscription to c. 754 A.D., and observed that the use of the Nagari characters in that record furnished the earliest instance in Southern India. Since the inscription under study is dated in 713 A.D., it would carry back the antiquity of the use of early Nagari or Siddha Matrika by 40 years at least.

In respect of orthography, there is nothing special to remark except that, in *B*, the sign for *o* is used to denote *b* in line 8. The language of both *A* and *B* in Sanskrit, except a sentence in line 7 *A*, which is written in Kannada. The composition of both the versions is prose, except the invocatory verse at the beginning.

A. Inscription of Saka 636

This version begins with the symbol for *Siddham* followed by a verse in praise of the Varaha (Boar) incarnation Vishnu, which is often found in the records of the Badami Chalukyas. Then, after the usual *prasasti* introducing this dynasty lines 1-3, the record mentions in lines 3-5, six kings of the family, viz., Pulakesin I; his son Kirtivarman I; his son Satyairaya (i.e. Pulakesin II); his son Vikramaditya I; his son Vinayaditya and latter's son Vijayaditya was ruling king. Lines 6-7 state that at the command of Vijayaditya, the teacher Ishan Acharya constructed an enclosure (*prakara-bandha*). It is not stated for which temple or temples this enclosure was intended. It may, however, be observed that the fort, with the slab bearing the inscription fixed, itself forms a sort of an enclosure to the temples called Navaliagesvara, the most important of which is the Balabrahmesvara shrine. The record does not give any details about the teacher who was responsible for the construction of the enclosure.

The date the record is given in line 6 as Saka 636 (expressed words), 18th regnal year, Vaisakha su. 13. Since Saka 619 current was the first regnal year of the king, Saka 636 current would be the 18th regnal year as stated in the record. This cannot be verified as week-day mentioned. But in the year question, Vaisakha su. 13, fell Friday, the 13th May, 713 A.D.

Line 7 contains a benedictory sentence wishing welfare to the cows, Brahmanas, the king and his subjects. This is followed by another sentence in Kannada language which states Isan-acharya constructed the faultless enclosure (*niravadya-prakara*). The record ends with expressions *ollittage* and *sivum-astu*, one being the translation of another.

B. Inscription of Saka 635

As stated above, though only about one-third of this inscription is now preserved. a comparison of the extant portion would clearly show that it is a copy of Inscription *A* written in the Siddha Matrika script. The chief interest of the record lies in its palaeography which has been discussed above. The inscription is dated Saka 635 instead of Saka 636 as found in *A*, the details regarding the regnal year being lost. Since Saka 636 of *A* has been shown to be a current year, Saka 635 of this record may be considered as expired. The purpose of the inscription, as already indicated, is the same as that of *A*.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1959-60.
Page No : 21 and 58.

Place : Alampur, Mahbubnagar District
 Dynasty : Western Chalukya or Chalukyas of Badami
 Reign of : Vijayaditya
 Inscription date : A.D. 714-715.
 Language : Sanskrit, Telugu, Kannada and Siddhamatrika.

This inscription is on a slab fixed into the fort-wall near the Devadroni, dated S. 635 and 636 (A.D. 714-715) belong to the reign of the Western Chalukya king Vijayaditya and are really two versions of the same inscription, one in Telugu-Kannada script and the other in the Siddhamatrika or Northern alphabet. The latter is interesting from the palaeographical point of view as it furnishes one of the earliest instances of the use of Siddhamatrika in the Kannada-Telugu speaking region. Both the records trace the genealogy of the king from Pulakesin I and refer to the construction of an enclosure (*prakara-bandha*) by a certain Isanacharya, probably a Northerner for whose benefit the version in the Northern alphabet was engraved. While first inscription is dated Saka 636 corresponding to the king's 18th regnal year, Vaisakha Su. 13. Second one bears the date Saka 635, the other details being lost. Since Saka 619 current was the first regnal year of this king (of. *Bomb. Gaz.*, Vol. I, Part. ii. p. 370, note 5). Saka 636 current and 635 expired would be his 18th regnal year. The inscriptions have been published in *Ep. Ind.*, Vol. XXXV. pp. 121 ff.

Remarks

Records show that the *prakara* was constructed by Isanacharyasvamin. Cf. *Telangana Sasanamulu*, pp. 1722-73. Another inscription is a Fragmentary.

No. 19

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I, (2003).
 Page No : 15 to 16
 Place : Alampur, Alampur Taluk.
 Dynasty : Western Chalukyas of Badami.
 Reign of : Vijayaditya.
 Inscription date :
 Language : Sanskrit.

This inscription is on a pillar at Balabrahmesvara temple. Describes Vinayaditya's triumph over the Lord of *Uttarapatha* after his accession to the imperial throne. It also mentions that he defeated the rulers of *Malva*, *Lata* and had taken away their armies, precious stones, valuable commodities, elephants and their insignia of Sovereignty.

.....

EASTERN CHALUKYAS OF VENGI

No. 1

Reference	: Indian Archaeology 1997-1998, A Review.
Page No	: 205.
Place	: Hyderabad.
Dynasty	: Eastern Chalukya.
Reign of	: Vishnuvardhana-maharaja.
Inscription date	: 6th-7th century A.D.
Language	: Sanskrit, Telugu-Kannada.

Three copper-plate sets are preserved in the State Archaeological Museum, Public Gardens, Hyderabad. The first charter is in Sanskrit language and engraved in Telugu-Kannada characters of sixth-seventh century A.D. Issued on the day of lunar eclipse during the fifth year of the king Vishnuvardhana-maharaja, son of Sarvvalokasraya and the grandson of Vishnuvardhana-maharaja, it records the gift of the village Kondakali (Kondakaripuramu) situated in the Adhi-vishaya to a brahmin Nandisarmma of Khandi (Kaundinya?) gotra and the resident of Vemgipura by the king. The charter contains a seal which reads: 'Sri Vishamasiddhi.

No. 2

Reference	: Indian Archaeology 2010-2011, A Review.
Page No	: 78.
Place	: Hyderabad.
Dynasty	: Chalukya.
Reign of	: Vishnuvardhana (A.D. 624-641).
Inscription date	:
Language	: Sanskrit.

A charter of Chalukya Vishnuvardhana, in faulty Sanskrit, registers the grant of the village *Ikshu-grama* to the Brahmana Narayanasarman of *Harita-gotra*, by the Later Chalukya king, Vishnuvardhana, who claims to be ruling from Rajamahendravara. While he was camping at Ikshupur, in the Kali year quoted by the chronogram *ashta-netra-rasa-dosh*, corresponding to the cyclic year Prabhava.

No. 3

Reference	: Indian Archaeology 1997-1998, A Review.
Page No	: 205 and 206.
Place	: Hyderabad.
Dynasty	: Eastern Chalukya.
Reign of	: [Jaya]simha Vallabha.
Inscription date	: 6th-7th century A.D.
Language	: Sanskrit, Telugu-Kannada.

The copper-plate set which is supposed to have contained four plates, the first plate is missing while the second one is fragmentary retaining only a quarter portion. There is no inscription engraved on the second side of all the three plates and the ring with the seal attached to them does not bear any emblem or legend. The inscription is engraved in Sanskrit language and Telugu-Kannada characters and refers to the king [Jaya]simha- vallabha-maharaja, probably Eastern Chalukyan king (A.D. 641-73).

The inscription seems to record a tax-free gift of a village called Uchchatigrama situated in Natavati (vishaya) to a brahmin Matri-sarmma son of Dvivedi Durgganandi- sarmma, a resident of Va(Vem)giparru, belonging to Kanvasa-gotra. Apastamba-(sutra) on the day of Vaisakha Purnima and Vyatipata.

No. 4

Reference	: Andhra Pradesh Government Archaeological Series No.9-Selected Stone Inscriptions of Andhra Pradesh, 1962.
Page No	: 17 to 21
Place	: Koravi, Warangal District.
Dynasty	: Chalukya.
Reign of	: Bhima I.
Inscription date	: A.D. 920.
Language	: Old (Ancient) Telugu.

This inscription in ancient Telugu is engraved on the four sides of a stone pillar. Though small portions of the epigraph at the bottom of the sides of the pillar are either damaged or lost, the charter is on the whole well-preserved.

The characters are archaic Telugu nicely shaped, being executed in bold and neat hands. The *anusvara*, invariably incised in small dots, is not clear in all cases; and sometimes dots which are really not dots, but dents caused by defects in stone, are found placed at wrong points. The doubling of K is indicated by a horizontal bar placed in the loop of the letter, as in lines 7, 25, 52 and 61. This peculiarity is noteworthy. The Dravidian *r* and *l* are distinctly used. There are a few spelling mistakes. The charter is edited here with the help of only one set of impressions available, which were, however, not quite satisfactory.

For the facility of study the epigraph can be divided into three convenient sections.

The first section comprising lines 1 to 16, contains valuable information about the political events that took place in the reign of the Eastern Chalukya or Vengi Chalukya king Bhima I (A.D. 892-922), son of Yuvaraja Vikramaditya. The record recounts that the sovereignty of the Vangi kingdom which was eclipsed (*asta*) as a result of the invasion of the Rashtrakn̄a king, was regained and restored to Chalukya Bhima, Lord of Vengi, bearing the title Vishnuvardhana and the epithet Saucha-kandarpa. The invader Rashtrakata king was Krishna II.

The heroic chief who played a leading role in this achievement by dint of his bravery and prowess of arms was Kusumayudha of the Ranamarda family. In the course of this alien invasion the ancestral estate of the Ranamarda family also fell into the hands of the enemy, but it was recovered. In recognition of this signal service Chalukya Bhima shared half of his

kingdom with Kusumayudha who is stated to have been ruling the Vengi country consisting of Manchikonda province and other tracts.

The second section covering lines 16 to 36 introduces Kusumayudha's eldest son as governing his tract. The name of this son is not specified. This chief makes an avowal of his intention of making a grant to a person named Peddana for the obligation rendered by him. The details of the circumstance are not clear. This is followed in lines 37-38 by a reference to the village Koravi as constituting the hereditary estate in the Mudugonda Chalukya family.

The third section commencing with line 40, speaks of a charter of privileges conferred through the present epigraph engraved on a stone pillar by the chief Niravadya. The charter solemnly affirms to enforce, maintain and safeguard the religious works and charities, formerly established at Koravi. It was binding on the officers connected with the administration of the region.

This inscription is published in the *Telangana Sasanamulu*, pages 163-65. But the published text contains some errors of reading. It is worthwhile to point out here the most glaring ones among them.

The expression *Ballahunikkasta praptambayna Ranamerdde-kanthiyam* is read as *Ballahuniki stapraptambayna Ranamarddaka srima* in lines 7-8. *Manchikonda* in line 13 and *n-arddha* in line 15 are read as *Madikonda* and *naddi* respectively. *Koraviy annadi Mudugonda* is deciphered as *Koraviyanna Bhimudu* in lines 37-38. So on and so forth. For further discussion see *ante* Historical Introduction.

(Also)

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 135 to 139
Place	: Koravi, Warangal District
Dynasty	: Eastern Chalukya
Reign of	: Bhima I (A.D. 892 to 921)
Inscription date	:
Language	: Telugu.

This record, which is inscribed on the four faces of a stone in the village of Koravi, belongs to the reign of Chalukya Bhima I, son of Vikramaditya. He bears the title of sauca-Kandarpa and is referred to as Vengisvara, that is, the lord of Vengi. The sense of the record is by no means clear owing to damage of the record at vital points and also to the archaic character of the language. The first two faces of the record offer few difficulties. It is stated that Kusumayadha, the crest-jewel of the Ranamardanvaya-kula restored to language Chalukya Bhima, by the prowess of his arms, the territory of the Ranamardakas, which fell into the hands of Kannara Ballana, invested him with the necklace of royalty, fastened the fillet of Kingship on his fore-head at the time of his coronation, and having undertaken with help of his sword, to protect the whole earth, he was ruling together with the time Vishnuvardhana, i.e. Chalukya Bhima as the 'Deputy King', the Vengi country beginning with Mancikonda-nadu. His eldest son, whose name is not given, is said to have summoned to his presence Peddana, son of Koravi Nalla-Mereya and declared, "to me you are a friend dear as my life; for the help you rendered

me I must recompense you; state what you desire." Peddana replied 'I do not stand in need of anything, for I have every kind of wealth'. 'Nevertheless', rejoined the son of Kusumayudha, 'ask whatever you desire'. Though not for himself, to do good to others, Peddana seems to have asked him for something.

The third face of the record introduces a certain Sancagalla Sri Niravadya probably of the Chalukya lineage, who is said to have distinguished himself in several battles, become worthy to enjoy all the wealth of his elder brother and obtained from Bhima Saluki many articles and vehicles as presents. Sancagalla Sri Niravadya is perhaps identical with Kusumayudha himself, and his elder brother from whom he obtained gifts is probably Bhima Saluki (i.e., Chalukya Bhima I). It seems that, at the instance of this Sancagalla Sri Niravadya, Bhima Saluki paid a visit to the temple of Bhimeswara, to which Peddana's elder brother Gonangayya made certain gifts. The last face of the inscription registers fines for certain crimes. A sum of twenty-five drammas was to be paid as fine for cutting off of the nose, abduction, drawing of the sword, theft, and adultery. For the fault or crime committed by man, the fine is the forfeiture of his jivita (means of livelihood). In addition to these, dues such as variyaramba, paduvaramba, vellaramba (one era-gadyana each) and the tax of five hundred drammas to be paid at the time of Peramani-punnama (full-moon day of High Spring season) are mentioned. The last two sentences are interesting: One of them enjoys that no one, whether he was a nayaka or a farmer (kapu), should join alien kings; and the other which is unfortunately incomplete says something about the kings who might seize this property knowing it to be a charitable endowment and the farmers who live unable to save it from ruin.

The bottom of the stone is built in and the text of the inscription is therefore not complete.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 89.
 Place : Koravi, Warangal District.
 Dynasty : Eastern Chalukya.
 Reign of : Bhima I.
 Inscription date :
 Language : Telugu.

This inscription is on a stone in the village. It is stated that Kusumayudha of Ranamardanvaya *kula* restored the territory Ranamardakas to Chalukya Bhima from the hands of Kannara Ballara (Rastrakuta Krishna II) certain other persons such as Sri Niravadya, Gonangayya etc., are mentioned. The inscription gives the punishments for certain crimes. The language of the inscription is archaic and the purport is not quite clear.

(Also)

Reference : Inscriptions of Warangal District. (2016)
 Page No : 10 to 15
 Place : Koravi, Mahabubabad Taluk, Warangal District.
 Dynasty : Eastern Chalukya.
 Reign of : Chalukya Bhima.

Inscription date :

Language : Telugu

This inscription is on two broken pillars in the compound of the Veerabhadra Swamy temple. States that Kusumayudha of Ranamarda family wrested by his prowess and the force of his arms the *Ranamardakanthiya* from Kannara Ballaha into whose hands it had fallen, fastened it around the neck of Chalukya Bhima son of Vikramaditya, and crowned him king. Standing by him with sword in hand to protect his dominion, he shared half the sovereignty with Vishnuvardhana (i.e. Chalukya Bhima I) over Vengi beginning with Manchikonda *nadu*. His eldest son who apparently succeeded him having resolved to protect the royalty secured by his father for Chalukya Bhima ruled the kingdom along with the latter under the name of *Anungu* Gonamga. Summoning one day to his presence his dear friend Peddana, son of Nalla Meleya of Koravi, *Anungu* Gonamga's brother Niravadya asked him to name his reward for the meritorious services rendered by him obviously to the sovereign; but Peddana wanted nothing for himself, as he had all the wealth which his friend had but requested that certain privileges might be granted to the people of Koravi which seems to have been hereditary estate, of the Chalukyas of Mudigonda. It is not known if this request was conceded, due to the breakage in the stone and the consequent loss of two or three lines of the inscription. After Gonamgayya his younger brother Niravadya who bore among others the title of *Sakalalokasraya* succeeded him.

Bhima also obtained favours from Bhima Saluki (Chalukya Bhima), and having made up his mind to carry out the charities made by his elder brother Gonamgayya continued the privileges (*sthiti*) granted to Koravi and recorded them in an inscription engraved on a pillar of stone which he set up in the place. The record then refers to Bhimisvarambu and certain tanks dug by his brother. It imposes certain penalties; for stabbing a person to death 120 *drammas*; for stabbing without causing death 60 *drammas*; for cutting off the nose, beating, drawing out a knife and committing adultery 25 *drammas*; for the crime (manslaughter ?) committed by a man, his life is forfeit. By paying *Era-gadyana* of *Variyarambambu*, *paduvarambu* and *Vellarambambu* at the time of *Peramani Punnama* people were to live in happiness. Neither *nayakas* or the *kampus* who join the enemy kings should live in the village. The record ends with the signature of *Chamdi (Samdhi)- vighrahi* Chamumleya.

(Also)

Reference : Epigraphia Andhrica, Volume-I, (1969).

Page No : 118 to 145.

Place : Koravi, Warangal District.

Dynasty : Chalukya (Madugonda Chalukya)

Reign of : Bhima I.

Inscription date :

Language : Telugu and Sanskrit.

The Koravi Epigraphs

(A Symposium)

by

Dr. N. Venkataramanayya

This is a well known epigraph, which has remained a problem to historians since long. The village Koravi is about five miles from Mahabubabad on the road to Abbaipalem in

Warangal district. The epigraph as published already is incomplete. Very recently a new piece of stone of the same dimensions and engraved on the four sides in the same characters as the above has been discovered in the tank near the village. Though it cannot be established conclusively that these two pieces form part of one and the same inscription, the internal evidence indicates that they are closely connected. Taken together they throw fresh light on certain points in the history of Mudugonda Chalukyas. An attempt is made here to re-assess its contents by different scholars whose contributions are given in the following pages. The text is given at the end of the symposium in two different parts as contained in the two pieces.

KORAVI EPIGRAPHS

I

M.V.N. Aditya Sarma, M.A., Hyderabad

The two inscriptions from Koravi village, one found in a tank and another in the Veerabhadra Swamy temple, form part of our study. The inscription in the temple ("A") consists of 77 lines and the inscription in the tank ("B") is a fragment consisting of 27 lines.

A

The first side of the major piece records the events leading up to the installation of Chalukya Bhima, son of Vikramaditya. Chalukya Bhima has the titles "*Saucha-kandarpa*", "*Vegisvara*" and "*Vishnuvardhana*". It is said that Chalukya Bhima was installed on the throne by Kusumayudha, a *Ranamardānvayakula-tilaka* who ornamented his neck with the *Ranamardakanthika*, necklace, of Ranamardda sovereignty, which he wrested from Kannara Ballaha. After investing Chalukya Bhima with the necklace, Kusumayudha guarded his throne with an upraised sword, stood by his side and ruled the entire land of Vengi including the territory of Mamchikonda, along with him in the capacity of a deputy king. While Kusumayudha was ruling in that capacity (lines 15-16) his eldest son subdued the enemy kings, who fell at his feet as a mark of their submission.

The second side of the inscription introduces one Niravadya, who enjoyed all the pleasures of the kingdom after waging many wars, and made himself worthy to succeed to the kingdom of his elder brother, Gonangayya. He received many *vastu-vahanas* from Bhima Saluki. Niravadya restored all the endowments (*dharmas*) made by his elder brother, Gonangayya, and set up this stone pillar to record the restoration of the said endowments and *sthitis*.

The third side records that while he (Gonangayya) was enjoying the pleasures of the kingdom, he summoned one Peddana, son of Nalla Meleya of Koravi, his dearest friend, and asked him to name his reward for the service he rendered. Peddana replied that he had all the luxuries the king himself had, and hence he did not want anything for himself. But, for the benefit of the people he would make a request. He began to state that Koravi originally belonged to the Chalukyas of Mudugonda. The inscription on this side is broken off.

The fourth side records the punishments for mutilation, theft and prostitution by fine of 25 *drammas* each. For criminal activities, men are punishable with death. It mentions *eragadyana*, *variyaambambu*, *paduvarambu*, *vellaraambambu* and 500 *drammas* of tribute to

be paid on the day of *Peramani-Punnama*. The inscription then prohibits that any one, whether nayaka or kapu who takes shelter under the enemy, live (here).

B

One side of the fragment records that with firm determination to guard the fillet of royalty fastened by his father, Anungu-Gonangayya ruled the entire earth like Rama along with Chalukya Bhima.

The other side of the fragment records the death of an elder brother and about his younger brother, who had the title of *Sakala-lokasraya* and a *Chalukya-kulodbhava* that is, by birth. Another side of the fragment records certain punishments, for murder and injury by 120 and 60 *drammas* respectively. A third side of the fragment records imprecatory verses and finally mentions one Chamuleya, the *sandhi-vigrahi*, who was perhaps the composer of the inscription.

No side of B can be adjusted with any side of A, so as to make the other sides of the two pieces tally with one another. Hence, it may be concluded that they are two different inscriptions. But curiously enough B supplements the information found in A.

As is seen above, the first side of A ends with the mention of an unnamed eldest son of Kusumayudha of the Ranamarda family, who is mentioned in two copper-plate inscriptions: the first, Mogalucheruvula copper-plate grant of Kusumayudha IV, and the second, the Bezwada plates of Chalukya Bhima I of the Eastern Chalukyan dynasty. In the Mogalucheruvula copper-plate grant it is stated that one Ranamarda founded the dynasty of Mudugonda Chalukya family. In this family Kokkiraja was born. To this Kokkiraja Kusumāyudha I was born, and his son was Bijja or Bijayita. The identification of Ranamarda and Kokkiraja is still a matter of conjecture. Kusumayudha has been rightly identified by Dr. N. Venkataramanayya with Kusumayudha I. In the Bezwada plates, Chalukya Bhima I is said to have granted the village of Kukiparru to a Brahmin at the instance of Kusumayudha.

The second side of A, informs us that Niravadya occupied the throne of his elder brother, Gonangayya. Gonangayya is a variant of Gunaga, the famous title of Eastern Chalukya ruler, Vijayaditya III. The Mogalucheruvula copper plate Kusumayudha IV mentioned above, gives the name Bijja or Bijayita or Vijayaditya, to be the son of Kusumayudha I. This Gonangayya, then, might be the title of Bijayita (the fragment B confirms the fact that Gonangayya was only a title and the person). Following the custom of the feudatory chiefs to name their sons after names and titles of their overlords, it may be opined that Kusumayudha named his son Bijayita or Vijayaditya Gonaga after the Eastern Chalukya Gunaga Vijayaditya III, his overlord. The circumstances that led Niravadya to occupy the throne of his elder brother are not known. The Mogalucheruvula copper-plate mentions Kusumayudha II as the son and successor Bijja Bijayita. Under such circumstances, it is reasonable to believe that Niravadya usurped the throne Kusumayudha II after the death of the father of the latter. The phrases “*aneka-samara-samghattana-bhujasi-bhasurundai-tamay-anna-raiyasri-kellan-danay-aruhu-ndi*” seem to indicate that there may have been war succession. Otherwise, one cannot explain as to how Niravadya came to occupy Gonangayya's throne when son Kusumayudha II was the lawful heir-apparent. Niravadya made himself worthy to occupy the throne elder brother Probably through the medium of war.

Most probably Peddana, referred to in the third side of A, rendered invaluable help to Niravadya in usurping Kusumayudha II's throne which might have prompted the former to ask

Peddana to choose any favour that he wanted. We do know what Peddana's wish was. But he was about to say something about Koravi which originally belonged to the Mudugonda Chālukya family. Why he mentioned this fact, cannot be stated, as the inscription breaks off at this point. And probably in his view it might not have mattered much even if Niravadya succeeded to the throne.

The fourth side, after recording various punishments and taxes, warns that whether a Kapu or Nayaka, if he takes shelter in the enemy's camp, he cannot live(here). The necessity to warn the people against their taking sides indicates the fact that some local chiefs worked against Niravadya joining hands with the enemies and made his position insecure. We do not get any information as to who the enemies were.

The purpose of A seems to record that the charitable endowments made by Gonangayya were confirmed by his younger brother Niravadya, probably to win the favour of the people.

The purpose of the fragment seems to record the succession of Gonangayya, to the throne, his death, and the occupation of the throne by his younger brother Niravadya.

To sum up the information found in the two inscriptions :

1. Kusumayudha of Ranamarda family installed Chalukya Bhima on the throne, ornamented his neck with the necklace of Ranamarda and ruled along with him in the capacity of deputy king. Renamarda's necklace may symbolise the sovereignty over the territory of Ranamarda.

2. Kusumayudha had two sons, the title of the eldest being Gonangayya, a variant of Gunaga

3. Niravadya, younger brother of Gonangayya, occupied the throne, Chalukya Bhima mentioned in the inscriptions under study, is said to be the eldest son of Vikramaditya. This Vikramaditya was the eldest of the younger brothers of Gunaga Vijayaditya III, who ruled Vengi territory from A.D. 848 to 891. Vijayaditya died without any issue. Vikramaditya, his heir apparent, died even during the time of Vijayaditya III leaving the throne to his son, Chalukya Bhima I. It is known from the Bezwada plates that he was installed on the throne by Kusumayudha of Ranamarda family. Kusumayudha wrested the necklace of Ranamarda from Kannara Ballaha who could be none other than Krishna II, the Rashtrakuta ruler, a contemporary of Chalukya Bhima I (A.D. 880-914). Krishna was humbled by Gunaga Vijayaditya III. But on the death of Gunaga Vijayaditya, Krishna II rose against Chalukya Bhima, who succeeded him on the throne. Krishna might have seized the sovereignty of the Ranamarda family and annexed Mudugonda Chalukyan territory. Chalukya Bhima seems to have received timely help from Kusumayudha against their common enemy Krishna II, which help seems to have enabled Chalukya Bhima I to place himself firmly on the throne.

While discussing the identity of Vijayaditya of Pampa's *Vikramarjunavijayam*, it has been suggested by Dr. N. Venkataramanayya, that Chalukya Vijayaditya mentioned therein may be Bijja or Bijayita, the son of Kusumayudha I mentioned in the genealogy provided in the copper-plate grant of Kusumayudha IV from Moglucheruvu mentioned above. If it is so, Gonangayya may be taken as the title and Vijayaditya his actual name (Bija or Bijayita being its variant form) as was noticed already. From the Vemulawada inscription of Arikesari II (A.D. 930-955) the chief of Vemulavada Chalukya family, it is known that Bijja sought shelter in his

court, when he was attacked by Rashtrakuta Govinda IV (A.D. 930-936). This Bijja is supposed to be identical with Vijayaditya mentioned in Pampa's *Vikramarjunavijayam*. From the epigraphs under review, it is known that Vijayaditya passed away. Hence this leads us to the conclusion that Vijayaditya mentioned in the *Vikramarjunavijayam* could not have been this Vijayaditya, son of Kusumayudha I. His identity cannot be established till further evidence comes forth.

It may be opined that the names Chalukya Bhima occurring in (A) and Bhima Saluki are one and the same. It may be said that Bhima Saluki occurring in the second side of A, is Chalukya Bhima II on the basis of the probable period of rule given by Dr. N. Venkataramanayya for Bijja (A.D. 915-940). In the beginning of the inscription (A) the titles *Saucha-kandarpa*, *Vegisvara*, *Vishnuvardhana* are seen associated with the name of Chalukya Bhima I, whereas the titles *Gandamahendra*, *Raja Marthanda* etc., have not been associated with Bhima Saluki. So the absence of those titles to Bhima Saluki indicates the fact that Bhima Saluki is none other than Chalukya Bhima I himself, and hence, the writer of the record did not think it necessary to repeat these titles, as they are already mentioned in the first side. The name Bhima Saluki, therefore, may be understood simply as Bhima belonging to Chalukya-*kula*, and does not convey any special significance so as to establish his identity with Bhima II. Hence, it may be concluded that both the inscriptions might have been set up during the time of Chalukya Bhima I (A.D. 892-922).

The Koravi Epigraph II

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The inscription of Koravi is very important, as it supplies valuable information about the history of the Mudugonda Chalukya family and their relationship with the Eastern Chalukyas of Vengi. The whole inscription contains 104 lines including the fragment recently discovered, which appears to have formed part of it.

The first 63 lines of the epigraph need careful study. This portion of the inscription may be conveniently divided into three parts for the purpose of study: (1) From *Sri Vikramaditya* of the 1st line to "*ardha-rajyambu cheyu-chunna*" of the 15th and 16th lines; (2) From "*Kusumayudhu-peddakoduku*" of the 16th and 17th lines to "*Lokantaritundai chanina*" of the 45th line; and (3) from "*atani tammundu*" of the 46th line to "*Koravik=ichchina sthiti salpi*" of the 63rd line.

The first portion relates that one Kusumayudha of Ranamarda family retrieved *Ranamarda-kanthiya* (necklace symbolising royalty over the territory of Ranamarda) from the hands of Kannara Ballaha, invested Chalukya Bhima with it; and performed his *pattabandha* (coronation) ceremony. It is further stated that in order to protect the earth, Kusumayudha was sharing with Chalukya Bhima half of the sovereignty over the kingdom of Vengi comprising Mamchikonda etc.

In the second part there is a reference to Kusumayudha's eldest son; but the name of this son is not given. The recently discovered fragment which seems to have formed part of the inscription mentions that a person in order to protect the *pattabandha* performed by his father ruled the earth with the help of his own sword along with Chalukya Bhima, assuming the name Anumgu Gonamgaya and that on a certain day he summoned Peddana, son of Kroavi Nalla

Meleya to his presence, praised the help that he rendered to him and asked him to specify whatever favour he might desire. However, Peddana stated that he wanted nothing for himself as he had everything which Anumgu Gonamga might give him, but with a view to do some good for the people of Koravi, which appears to have had some connection with Mudugonda Chalukyas, he asked for something which is lost due to the break in the inscription. The fragment mentioned above refers to the death of a person and his younger brother is spoken of as *Sakala-lok-asraya* and *Chalukya-kul=ōdbhava*. The third part of the record mentions one Niravadya who, having won fame in many battles, made himself worthy of the *rajyasrī* (sovereignty) of his elder brother, and received rewards from Bhima Saluki. Niravadya, considering it to be his duty to protect the *dharmas* (the charitable deeds) of his elder brother Gonamigayya, ratified the *sthiti* (decree) granted by him to Koravi formerly.

Chalukya Bhima is described in the present epigraph as the son of Vikramaditya and the king of Vengi and hence he can be none other than the Eastern Chalukya Bhima I (892-922 A. D.), the nephew of Gunaga Vijayaditya and the son of his younger brother *Yuvaraja* Vikramaditya. Kannara Ballaha, into whose hands the *Ranamarda-kanthiya* had fallen may be identified with Krishna II (880-914 A.D.) of the Rashtrakuta lineage, as there was no other king of that name who was contemporaneous with Chalukya Bhima I, the Eastern Chalukya king of Vengi and came into conflict with him. Kusumayudha has been rightly identified by Dr. N. Venkataramanayya with Kusumāyudha I of the Mudugonda Chalukya line of kings mentioned in the Mogalucheruvulu grant of Kusumayudha IV. In the phrase *Ranamarda-kanthiya* referred to in the 8th line of the epigraph, the term *kanthiya* (meaning necklace) stands obviously for the territory belonging to Ranamarda.

The Mogalucheruvula grant states that Ranamarda ruled over Mamchikonda-*vishaya*. In this context it may be noted that in the Koravi record a specific reference is made to Mamchikonda-*vishaya* as part of Vengi-*desa*, which was ruled by Bhima I along with Kusumayudha I. In the same record Kusumayudha is described as *Ranamard=anvaya-kula-tilaka*. A careful interpretation of the lines 26 and 27 in the Mogalucheruvula copper-plate grant will reveal the contrary to the view expressed by Bendall, the editor of the grant, and adopted by scholars later, it was Raṇamarda and not Kokkiraja who was the father of Kusumayudha I and the progenitor of the Mudugonda Chalukya lineage, as can also be inferred from the phrase *Ranamard-anvaya-kula-tilaka*. Originally the lines in the afore-said copper-plate grant, as deciphered by Bendall, read as follows:

*"Kokkiraja vairīn=nirjitya tat-suta
n=anamyā nṛipavarah tat=sūnuh
Kusumāyudhaḥ"*

The mediaeval long vowel, with which the term *Kokkiraja* terminates seems to be a scribal mistake for its short form, and the whole term *Kokkirājā vairīn-nirjitya* seems to be only a single phrase and should be corrected as *"Kokkira vairin-nirjitva"*. The term *nripavarah* in the afore-said lines refers to Ranamarda as the two verses preceding these lines speak of Ranamarda and his rule over Mamchikonda-*nadu*. Here also the first of the said two verses seems to need correction. The term *"yat kanyikam"* appears to be a wrongly inscribed form of *"yat kanthikam"* and the correction becomes more meaningful when with the phrase *Ranamarda-kanthiya* of the Koravi epigraph. Otherwise it is difficult to explain why a daughter of Ranamarda is introduced here and why and how she could be worn on the chest. Only a *kanthika* can be worn on the chest and not a lady in this context. The verse gives the meaning that just like the *kuladevata* is worn on the chest by the *Chalukya-vamsa*, the same *vamsa* has

worn the *kanthika* (of Ranamarda) on its chest. It seems that the same Ranamarda is referred to in the first verse of the grant as brother of Kokkiraja, to whom, as the succeeding-verses show, the latter had given the *Garuda-dhvaja* and *Vetala-dhvaja* and cleared his kingdom of all the enemies with his help. To illustrate, the first verse reads as:

*Mudugonduru-vastavyah Kokkirajānuja [h] /
Senanikritya sa kshonim jugop=aprati-sasanah //*

This is an *anustub* metre and should have 16 letters in each of the two *padas*. But the first *pada* has only 14 letters and to make it meaningful it can be corrected as "*Mudugondūru vāstavyah Kokkirāj=anujam priyam*". The foregoing discussion is intended to show that the composer of the Mogalucheruvula grant wanted to introduce not Kokkirāja but Ranamarda as the person *ad avizandum*. Therefore, the father of Kusumayudha I was Ranamarda, who ruled over Manichikonda-*nadu*-vishaya. Kusumayudha I succeeded him, according to the Mogalucheruvula copper-plate grant. The Koravi record, as noticed already, refers to Kusumayudha as *Ranamard=anvaya-kula-tilaka* and makes specific reference to Mimichikonda as part of Vengi-*desa*, which was ruled by Bhima I along with Kusumayudha I. Therefore, there is reason to believe that Kusumayudha I inherited his father's kingdom, namely, Mamchikonda-*nadu*.

This region had, as stated in the Koravi epigraph, fallen into the hands of Kannara Ballaba, that is, Krishna II of the Rashtrakuta dynasty; but Kusumayudha I reconquered it and performed *pattabandha* to Bhima I. The Pandipaka grant states that Bhima I uprooted the Ratta army and then accomplished his *pattabandha* ceremony. The Ederu plates of Amma I inform us that on the death of Gunaga Vijayaditya, Vengi was surrounded by the agnate princes and the Rattas, but Bhima I with the aid of his flashing sword became king of Vengi. From a study of the afore-mentioned three inscriptions it follows that, on the death of Vijayaditya III, the Rashtrakuta king Krishna II, probably at the instance of the *dayadas* (agnates) of Bhima I, invaded Vengi and occupied certain parts of the kingdom specially Mamchikonda-*nadu* and its surroundings. Soon after, Bhima I with the help of Kusumayudha I, expelled the *dayadas* and Krishna II from the Vengi country and performed his *patta bandha* (coronation) ceremony. That Bhima I received help from Kusumayudha I is indirectly suggested in the Bezwada copper-plate grant of Bhima I, which registers the gift by him of the village of Kakiparru to a Brahman at the instance of Kusumayudha I. As it is stated in the Koravi record that Kusumayudha I was ruling *half of the kingdom* along with Bhima I, it is not unreasonable to believe that the former held a high position in the kingdom as the deputy of the king because of the services rendered him during the Rashtrakuta wars.

It is stated in the inscription that Niravadya, who is spoken of as *Sakalalok-asraya*, was of Chalukyan lineage and that he was an younger brother of Gonagayya. How these were related to Kusumayudha I is not, however, quite evident. The statement in the fragmentary part of the inscription that someone assuming the name Anumgu Gonangayya having resolved to protect the *patta* (fillet) tied by his father was ruling the earth along with Chalukya Bhima with the help of his sword seems to indicate that Anumgu Gonangayya was perhaps identical with the eldest son of Kusumayudha mentioned in the main section of the inscription; but this is by no means definite, as the connection between the main part of the inscription and the fragment is lost due to the break in the stone. However, the name Gonangayya offers the clue which may lead to the solution of the problem. Gonangayya is not a proper name but a *biruda* or title. It is a variant of Gunaga, a well known title of the E. Chalukya king Vijayaditya III, the paternal uncle and predecessor of Chalukya Bhima I. The term *anumgu* is a *tadbhava* of Sanskrit *anuga*

meaning a follower or companion, Gonangayya, Therefore, he was a companion or follower of Chalukya Bhima I with whom he is said to have been ruling the earth. He was an E. Chalukya subject, and must have been named Gunaga Vijayaditya by his father after the famous monarch of that name of whom obviously he must have been a subordinate. This is corroborated by the evidence of the Mogalucheruvula grant of Kusumāyudha IV, according to which Kusumayodha I had a son called Bijayita who succeeded him on the throne. Now, Bijayita is a Prakrit form of Vijayita an abbreviation of Vijayaditya, who may be taken to be identical with Gonangayya, son of Kusumayudha of the Koravi inscription.

The identification of Gonangayya with Bijayita of the Mogalucheruvula grant of Kusumayudha IV solves, on the one hand, the problem of his relationship with Kusumayudha I and consequently also of Niravadya and, on the other, sets at rest the possibility of postulating the existence of more than two sons to Kusumayudha I in the absence of any positive evidence. A possible objection against the identification of Niravadya and Gonangayya as the two sons of Kusumayudha I is that, whereas Niravadya is described in the epigraph as *Chalukya-kul=odbhava* and an younger brother of Gonangayya, the latter (i.e. Kusumayudha I) is stated to be *Ranamard=anvaya-kula-tilaka*; how then could these *Chalukya-kul=odbhavas* be the offspring of *Ranamard=anvaya-kula-tilaka*? But a study of the Mogalucheruvula grant indicates that the ancestors of Kusumayudha I namely, Ranamarda and Kokkiraja, belong to the Chalukya-vamsa. Hence, the above objection does not stand in the way of our identification of Gonangayya and Niravadya as the sons of Kusumayudha I.

The circumstances under which Gonangayya (Vijayaditya) came to be the co-partner of Chalukya Bhima in the sovereignty of Vengi, are not known. The expression "*tamay-amma gattina patambu - gavambūni*". is likely to raise the question as to whose *pattabandha* ceremony is referred to here as the word "*tama*" refers to Gonangayya and the meaning of the word "*amma*" here being father, it is Kusumayudha who is referred to as having performed the *pattabandha*. But it is not clear whether it refers to Chalukya Bhima's *pattabandha* ceremony or of Gonangayya himself. If the former, one shall have to conjecture that Bhima's *patambu* (sovereign position) was not still secure, because the phrase clearly indicates that Gonangayya took upon himself the protection of *patambu*; if the latter, it helps to explain that Gonangayya came to the Mudugonda throne after his father Kusumayudha. As the inscriptional fragment states that Gonangayya also ruled along with Chalukya Bhima I, it seems that the former had maintained his position like his father and protected the kingdom of his overlord faithfully.

The statement in the inscription that Niravadya by fighting a number of battles made himself worthy of the entire *rajyaśrī* of his elder brother, is likely to give rise to the suspicion that there may have been an internecine warfare between Niravadya and the son and successor of Gonangaya. It may be suggested that Niravadya acted as regent on behalf of Gonangayya's son, because of the latter's minority. This is beset with certain difficulties. If Niravadya was actually acting as regent, he would have definitely so expressed in the epigraph and declared the ratification of the *sthiti*, granted to Koravi, in the name of the legal heir-apparent to the Mudugonda Chalukya throne. The term "*arhata*" does not contain any implication that Niravadya obtained legal sanction, because of the minority of his brother's sons, and it is specially so when this "*arhata*" was obtained by Niravadya by fighting a number of battles. Hence, there is reason to believe in the occurrence of internecine warfare between Niravadya and his cousin to succeed to the dominions of Mamchikonda and Mudugonda. Further, it may be noted that most of the Eastern and Western Chalukya epigraphs give reference to the rule of brothers who became kings. Curiously enough the inscription of Kusumayudha IV, while

giving the genealogical succession of the Mudugonda Chalukya family, omits the rule of Niravadya altogether. The omission of Niravadya in the inscription of Kusumayudha IV was probably due to the bitter relations that existed between Niravadya and the son of Gonangayya.

The respect shown by Niravadya towards his elder brother in the epigraph need not be taken to militate against the view. To avoid wounding the feelings of his subjects, who held Gonangayya in great esteem, Niravadya must have shown respect towards him as a matter of policy. The fact that Niravadya received favours from Bhima Saluki seems to show that the king Chalukya Bhima favoured Niravadya's claims who rendered valuable services to him during his wars with Rashtrakūtas. Niravadya may have accompanied his father and elder brother to the battle field, played a prominent role as a warrior and won the appreciation of Chalukya Bhima I. Rashtrakutas may have found it convenient to take advantage of the dispute between Niravadya and his cousin and espoused the cause of Kusumayudha II, son of Gonangayya or Bijayita and Chalukya Bhima I with a view to counteract Rashtrakuta influence at Mamchikonda favoured Niravadya's claims and helped him to defeat Kusumayudha II and his Rashtrakuta allies and establish his authority over Mamchikonda territories: Niravadya, however, seems to have lost that special status enjoyed by his elder brother and his father as the term '*Bhima Salukiy-amdu-aneka vastu-vāhan=ōtsavmbul=vadayuchu*' would lead us to infer. The help that Niravadya received from Bhima I in the war of succession and the menace of the Rashtrakutas probably lowered his status.

He seems to have been reduced to the position of mere subordinate under Chalukya Bhima I.

It is not clearly indicated whether Gogangayya granted the request which Peddana preferred for the good people. The lines at this place are missing from the epigraph. However, from words "*Koravik-ichchinavreitti-salpi*", it is possible infer that Peddana's request was granted by Gonangayya region and the reign of Koravi was given some *vritti* which, because of the death Gopangayya, to be ratified Niravadya.

Dr Venkataramanayya in his "*Chalukyas of Vemulawada*" suggests tentatively that Bijayita, son Kusumayudha I, whom we have identified with Gonangayya of present inscription, is the same as Chalukya prince Vijayita or Vijayaditya whom, according Pampa's *Vikramarjuna-vijayam* the Vemulawada Chalukya chief Arikēsari II offered protection from wrath of the Rashtrakuta emperor IV. This identification is not tenable. From the epigraph under study it can be clearly made out Gonangayya died while Chalukya Bhima I was ruling. Bhima I ruled from 892 to 922 A.D. Therefore, Vijayaditya I must have died even before 922 A.D. and succeeded by his younger brother Niravadya. Since Vijayaditya I died before 922 A.D. he could not have been the same Vijayaditya to whom protection was extended by Arikesari II; for the latter ruled 930-955 A.D. Vijayaditya, the contemporary of Arikesari II, may have been Vijayaditya II, the son of Kusumayudha II of the Mogalcheruvula grant. Such identification necessitates contraction of the ruling periods of Mudugonda Chālukya kings suggested tentatively by N.Venkataramanayya.

In order to obviate this difficulty, it may be argued that Bhima referred to in the earlier part of the inscription is different from Bhima Saluki of the later part. Bhima Salki may be identified with Chalukya Bhima II, who ruled from A.D. 934 to 935. Such a supposition also is not free from certain difficulties. Gonangayya has been described in the fragmentary inscription as associated with Chalukya Bhima I. According to the tentative chronology suggested by Dr.N.Venkataramanayya, Gonangayya or Vijayaditya I of Mudugonda Chalukya

dynasty ruled to 940 A.D. Therefore, to suppose that Gonangayya was also living in the time Chalukya Bhima II and was associated with him one shall have to explain as to

(1) why the inscription failed to mention Gonangayya's association with any one of the six kings that ruled over Vengi between Bhima I and Bhima II.

(2) it should also be borne in mind that the events mentioned in the inscription are not so loosely knit and that the *dramatis personae* referred to cannot be unconnected with each other. When the composer of the grant, after a lapse of 12 years (the time involved in case of Bhima Saluki's identification with Bhima II), could relate the events connected with Kusumayudha I and Bhima I and latter's association with Gonangayya, it seems unconvincing to suppose that Gonangayya was not associated with any one of so many kings and all the period had gone eventless;

(3) if Gonangayya was ruling for some time during Bhima II's period and was associated with him, there was no need for him to run to Arikesari II for protection leaving Bhima II, who was by that time strong enough to give protection to his associate as can be inferred from the Kaluchemburru grant.

(4) If in the latter part of the inscription Bhima II is mentioned, it is difficult to explain why his subordinate Niravadya dropped all the titles of his overlord Chalukya Bhima II and made only passive reference to him. If he is really Bhima II and different from Bhima I referred to with titles such as *Sauca-kandarpa* and *Vengisvara* in the earlier part of the epigraph, Niravadya must definitely have mentioned the titles and greatness of his overlord.

Bhima Saluki means simply Bhima of the Chalukya-*kula* and does not bear any special significance so as to identify him with Bhima II. Since Bhima Saluki here refers only to Chalukya Bhima I of the earlier part of the inscription, the titles of the king have not been repeated in the latter part for a second time. Therefore, all the references to Bhima in the epigraph point to only a single sovereign and he was Chalukya Bhima I and not Bhima II.

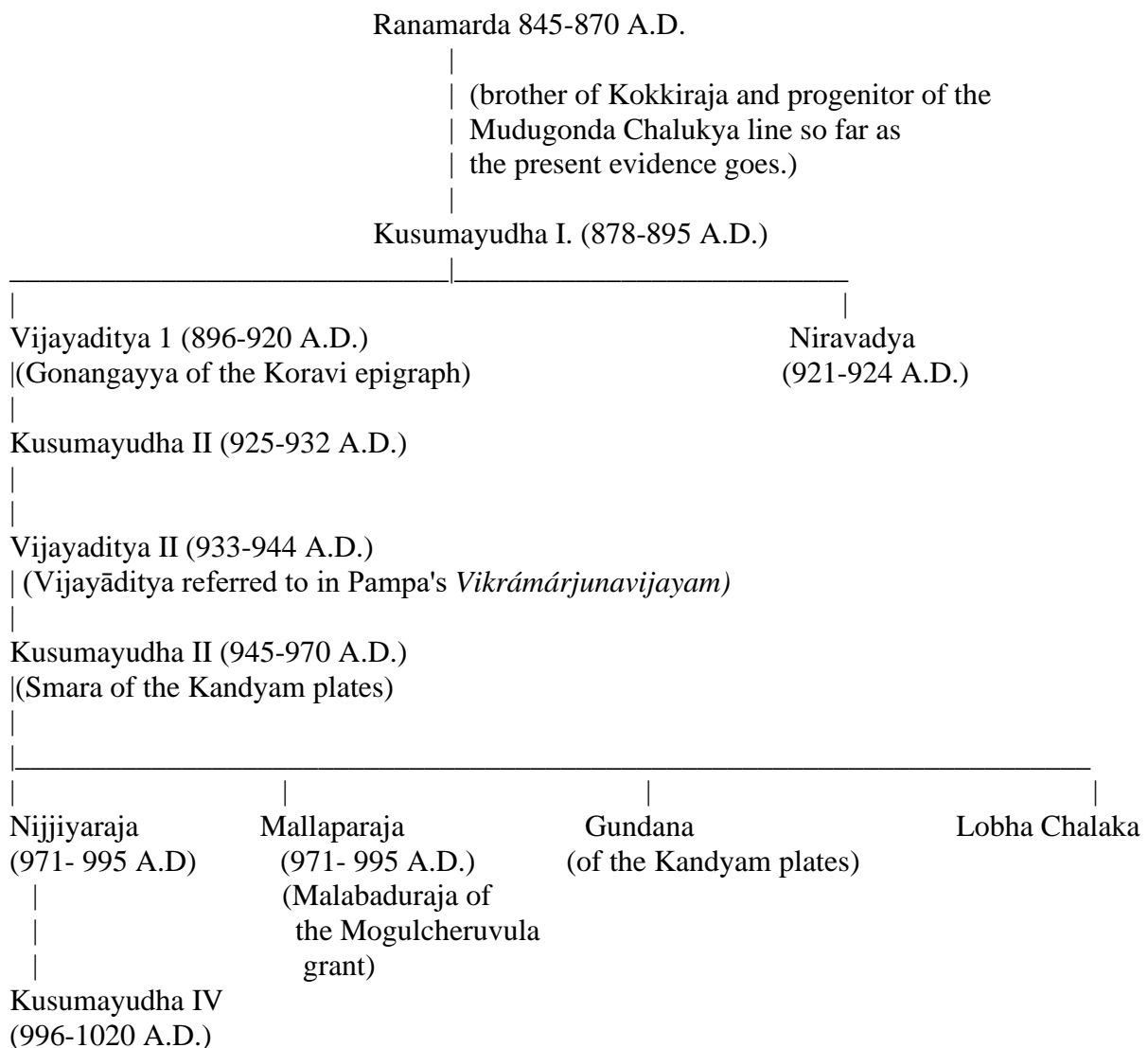
Having thus dismissed the identification of Vijayaditya I (Gonangayya) with Vijayaditya of Pampa's *Vikramarjuna vijayam*, it may be stated that Vijayaditya II of the Mudugonda Chalukya line was a contemporary of Arikesari II and sought the protection of the latter in the last years of Govinda IV, the Rashtrakúta emperor whom Arikesari II defeated. Therefore, the date about which Vijayaditya II sought Arikesari II's protection can be put down to 934-935 A.D.

The Kandyam plates of Danarnava of the Eastern Chalukya dynasty state that the king granted Pottapi-*nadu* to Mallana and Gundiya of the Mudugonda Chalukya line in 970 A.D. The plates further state that the said two princes were the sons of Smara, a variant Kusumayudha, and Perakamba and the couple (i.e, Smara and Perakamba) had several sons besides these princes. Now, the Mogalcheruvula grant gives the name Malbaduraja, among others, as that of Kusumayudha III. This name Malbaduraja is peculiar and seems to be a wrongly deciphered form of Mallaparaja as the conjunct "*la*" and "*pa*" in the engravings of the Chalukya copper-plate grants of the 10th and 11th centuries can be easily mistaken to "*lba*" and "*du*". Unfortunately the facsimile of the plates of Kusumayudha IV is not provided in the Indian Antiquary Volume XXXII to illustrate this mistake. If this suggestion is acceptable, the Mallaparaja of the copper-plate grant of Kusumayudha IV may be readily identified with Mallana, the Mudugonda Chalukya prince referred to in Kandyam plates. Since Mallaparaja is

shown in the Mogalcheruvula grant as the son of Kusumayudha III, the latter may be without hesitation identified Smara of the Kandyam plates and the father of Mallanna to whom Danarnava granted Pottapi-*nadu* in 970 A.D.

On the basis of the contemporaneity of Vijayaditya II with Arikesari II in 934-935 A.D. and of Mallaparaja with Danarnava in 970 A.D., as has been shown in the foregoing discussion, the chronology of the Mudugonda Chalukya family has to be determined. While it is very difficult to assign the individual regnal periods for each king in the absence of definite epigraphical evidence, on strength the synchronised dates provided above, the chronology of the Mudugonda Chalukyas has to be reconstructed. It seems that sometime 895 A.D. to 934-935 A.D., the regnal periods of Vijayaditya I, Niravadya and Kusumayudha II have to be adjusted giving scope for, maybe one or two years rule Vijayaditya II. Again between 935 and 970 A.D., the regnal periods of Vijayaditya II and Kusumayudha III have to be adjusted supposing a simultaneous rule for Nijayaraja and Mallaparaja two different regions.

On the basis of foregoing detailed study of the chronological genealogical problems, the following genealogy of the Mudugonda Chalukya line of kings has been reconstructed providing also ruling periods, though the number of regnal years is arbitrary. The chronology suggested below, however, observes the synchronisms provided above.



Koravi Epigraphs III

N. Mukunda Rao, M.A. Hyderabad

The inscription under study comes from the village Koravi, Mahabubabad taluk, Warangal district, which is situated at a distance of 10 kms. from Mahabubabad. The original locus of the inscription is not known but the information confirms that it was previously situated in a '*mantapa*' in the village and some thieves broke the pillar into two pieces, one of which was thrown in the nearby tank leaving the major part in its original place. The larger piece left was later brought into the temple of Veerabhadra, where it is set up by the villagers. The measurements of the larger piece are 5½ X 3.6 mts. During my survey of that village, the author came across a smaller piece in the nearby tank. The style of the writing and the language, the size of the letters, the interspace between the lines, and character of the language employed are the same in both. I have no doubt that the two pieces form parts of the same inscription. The size of each letter is 1 and ¼ of an inch and the distance between each line is 1 inch. Joining the two pieces together its full measurements are as follows: height 7.0 mts. and breadth 3.6 mts. The measurements of the smaller piece (damaged portion) are 1.0 mts. on the proper right side and 1.03 mts. on the proper left side. The inscription starts from south to east and continues on the western and northern sides of the pillar consecutively.

The inscription consists of 104 lines and it may be divided into three parts for the sake of convenience. Lines I to 43 constitute the first part, (broken) i. e, 11.44 to 69 the second and 11.70 to 104 the third.

The inscription is undated. The language of the inscription is *archaic Telugu* accepting the '*Vyasagita*' in Sanskrit at the end. The record bears the signature of *Sandhivigrahi* Chamuleya who is perhaps its scribe.

The following is the subject matter of the inscription, according to the division of the text adopted above.

I. Kusumayudha of the Ranamarda family wrested the Ranamarda-*karuhiya* from Kannara Ballaha into whose hands it had fallen, restored it to Chalukya Bhima, son of Vikramaditya, who was the lord of Vengi, and performed his *pattabandha*, that is anointed him king; and he was ruling Vengi together with *Mamchikonda-nadu* as an equal partner of Vishnuvardhana. His eldest son (name not mentioned) won reputation in causing the enemy sovereigns to fall at his feet. He secured the '*pattabandha*' from his father (line 20 of the first side of the broken part) and ruled the earth for a long time like Rama under the name of '*Anungu Gonangamdu*' along with Chalukya Bhima enjoying all the earthly pleasures.

One day he (Gonaga) summoned Peddana, son of Koravi Nalla Meleya to his presence and expressed his desire to offer him a reward for his former meritorious and helpful services. Peddana said that he did not want anything for himself, but for the good of the people, he asked for something which, however, is not known due to the break in the inscription. In this connection something is said about the Mudugonda Chalukya family and Koravi. But unfortunately the continuing lines of the inscription are lost.

II. It is stated that in course of time Gonaga died, and that the younger brother of the deceased, who had the titles '*Sakala=lokasraya*, and *Niravadya*' and who was born of the

Chalukya family fought many battles against enemies, made himself worthy of his elder brother's throne and obtained favours from Bhima Saluki. Niravadya, being desirous of restoring the charitable deeds of his brother Gonaga, ratified them, and set up a *stambha* on which they were recorded. He also constructed the temple of Bhimesvaramu along with tanks etc.

III. In this part of the inscription punishments and fines thereto are enumerated and it closes finally with the '*Vyasagita*', it bears at the end the name of the *Sandhivigrahi* inscription, probably the composer of the Inscription.

It is seen from the inscription that Kusumayudha had two sons namely Gonaga and *Sakala=lokasraya* Niravadya. The execution of the inscription must have taken place in the time of Niravadya.

The first point that deserves consideration is the relation between Kusumayudha and Eastern Chalukyas on the one side and the Rashtrakutas on the other.

Kusumayudha belongs to the 'Ranamarda' family of the Mudugonda Chalukya lineage. In this connection it is stated in the inscription that Kusumayudha was the ornament of the Ranamarda family (*Ranamardd=anvaya-kula-tilaka*) and that he restored the 'Ranamarda-*kanthi*' to the Eastern Chalukya king namely Chalukya Bhima, son of Vikramaditya, which he had wrested from 'Kannara Ballaha',- a title of Krishna II of the Rashtrakuta dynasty, who obviously had taken possession of it earlier. The Mogalcheruvu grant of the Mudugonda Chalukya Kusumayudin IV. refers to a 'Rapamarda' and Ranamarda-*kanthi*. The former is the name of a warrior prince, probably a younger brother of Kokkiraja, the founder of the Mudugonda Chalukya family of Mamchikonda, in the present Khammam district. He was a great warrior who overthrew powerful chiefs, and extended the boundaries of the Mudugonda Chalukya dominions. His son and successor was Kusumayudha I, obviously the same as Kusumayudha of the present epigraph: *Kanthika* means a necklace; and it was customary in the mediaeval times, to invest the kings with *kanthika*, just to before *pattabandha* (tying the fillet) at the time of coronation. It has therefore become the insignia of royalty, and denotes in the present context the kingdom of Ranamarda family.

Now, the question arises as to who 'Kannara Ballaha' was and how the 'Ranamarda-*kanthi*'-i.e., the Ranamarda kingdom happened to fall into his hands. Kannara Ballaha or Krishna Vallabha who was a contemporary of Chalukya Bhima is none other than the Rashtrakuta king Krishna II who ruled from 878 A.D. to 914 A.D. He was an enemy of the Eastern Chalukyas of Vengi. He suffered defeat and humiliation at the hands of Gunaga Vijayaditya III, the paternal uncle and predecessor of Chalukya Bhima I. The death of the former in 892 A.D., the succession of the latter to the throne, and internal dissensions in the Eastern Chalukyan royal family gave Krishna II an excellent opportunity to avenge his former defeats. Now, the Mudugonda Chalukyas were the vassals of the Eastern Chalukyas of Vengi; and their territory lay in between the Eastern Chalukya and Rashtrakuta dominions. Krishna II., therefore, had to pass through their territory during his advance on Vengi. He was obviously successful in seizing it. That was how the Ranamarda country fell into his hands. Kusumayudha I, as stated in the Koravi inscription, succeeded in wresting it back from him and investing his overlord, Chalukya Bhima I, with it.

The present epigraph states as in 1.17 of the main part and in 1.24 of the piece that Kusumayudha had a son named Gonaga. In line 46 of the second side the name of '*Sakla-*

lokaśraya Niravadya' is mentioned. The relationship between Kusumayudha on the one hand and Gonaga and Niravadya on the other is not explicitly stated in the inscription. But the inscriptions *tamay=amma-kattina-pattambu'*-which is preceded by *'tana-pedda-koduku'* indicate that Ksumayudha had a son of the name of Gonaga. As *Sakala-lokatraya* Niravadya refers to Gonaga as his elder brother, he must have been a second son of Kusumayudha (1.59. *tamay-anna Gongayya-chesina-dharmurulu*)

In the Mogalcheruvula grant of Kusumayudha IV, the only other record of the Mudugonda Chalukya family known so far, neither Gonagayya nor *Sakla-lokasraya* Niravadya finds a place; but Kusumayudha I is said to have had a son, Bijayita (Vijayaditya), who succeeded him on the throne. The difference between the present inscription and the Mogalcheruvula grant as regards the name of the sons of Kusumayudha I is more apparent than real; for, Bijayita (Vijayaditya) is, as a matter of fact, mentioned in the Koravi epigraph under a different name. The name Gonagayya or Gonamgayya demands special notice in this context. It is a title and not the personal name of the prince. This is clearly indicated by the sentence *'anumgu Gonamgand=anu-perito Jalukya Bhimundun-danu da (ra?) gala- kalavarttambu rajyambu seyuchu'* (11.24-28). If Gonagayya was but a title of the prince, what then may have been his personal name? Gonaga is a variant of Gopaga. It may be remembered that Gunaga is a well known title of the Eastern Chalukya king, Vijayaditya III, overlord of Kusumayudha I. Following the ancient practice of the feudatories of naming their children after their overlords, Kusumayudha I evidently gave the name of his sovereign to his eldest son Gonaga. His full name like that of the monarch whose name he bore must have been Gunaga Vijayaditya. If the suggestion put forward here is not contrary to reason, it may be stated that Gonaga of the Koravi epigraph and Bijayita of the Mogalcheruvu grant are different names of one and the same person.

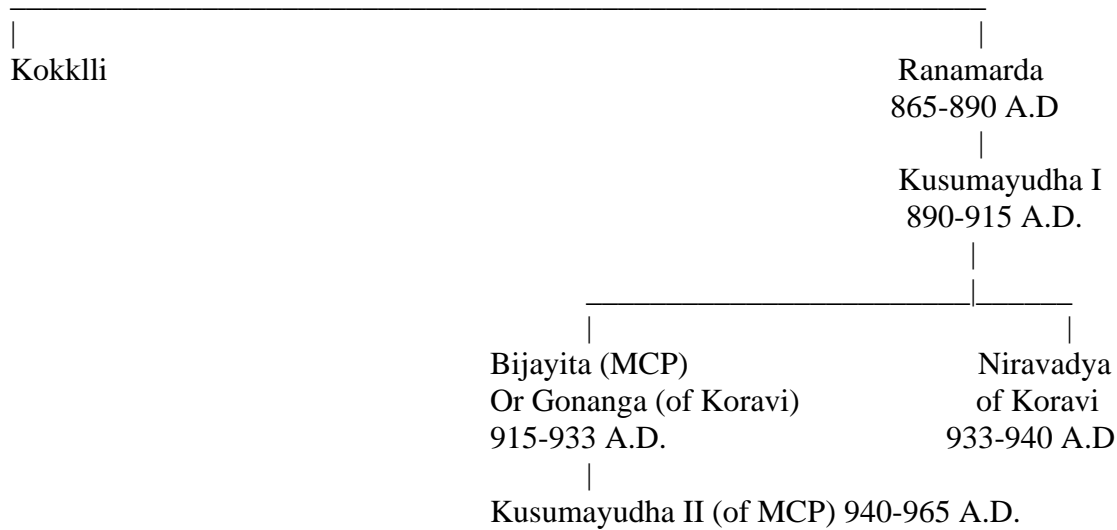
Kusumayudha I was succeeded by his eldest son, Gunaga Bijayita. He seems to have been a powerful warrior. It is stated that solely with the help of his sword he ruled the earth along with Chalukya Bhima, enjoying all the pleasures of royalty. He died in course of time, and was succeeded according to our epigraph by his younger brother *Sakala -lokasraya* Niravadya, who is said to have become famous by dint of his military prowess. He is said to have fought many battles with the enemies, made himself worthy of the *rajya-sri* (11.54 and 55) *tamay-anna rajya-srik-ellan dānay-aruhundai*) of his elder brother, and obtained from Bhima Saluki wealth and vehicles (*vastu-vahana*). When these events had taken place cannot be definitely ascertained. There is reason to believe that Gonaga, that is, Vijayaditya survived Chalukya Bhima I and came into conflict with the Rashtrakuta emperor Goivada IV, who ascended the throne in A.D. 929; it is stated Vemulawada inscription of Arikesari II that he offered protection to Bijja who incurred displeasure Govindarāja. From the *Vikramarjuavna-vijayam* of Pampa, who dedicated his poem to Arikesari II, we understand Bijja's full name was Vijayaditya and that he was of the crest-jewel of the Chalukya family. He is identical, as pointed out by Dr. N. Venkataramanayya, with Bijayita son Kusumayudha I of Mogal Cheruvula grant and Gonagayya of present inscription.

As the Mamchikonda-*Vishaya* was situated between the Rashtrakuta dominions and Vengi, he had to bear the brunt of Govinda's invasion. Unable to withstand the Rashtrakutas he fled to Vemulawada and took refuge in the court of Arikēsari II, enemy of Govinda IV. He was probably in exile; and his son and heir, Kusumayudha II was a boy of tender years *Sakala lokasraya* Niravadya, his paternal uncle espoused his cause and making himself regent, took up arms against the Rashtrakuta monarch in order to reconquer his family possessions. He joined Bhima Saluki, that is Chalukya Bhima II, younger brother of Amma I, who just then

engaged in a fight between Yuddhamalla II and his Rashtrakuta overlord Govinda IV to take possession of the kingdom. In his struggle with the Rashtrakutas, Chalukya Bhima II, emerged successful, as stated by the Kaluchambarru plates of Amma II. It must have been in recognition of the services rendered to him by *Sakala-lökāśraya* Niravadya that he was rewarded with the gift of wealth and vehicles, as stated in the Koravi epigraph.

The inscription is undated, but it may be assigned with tolerable certainty A.D. 932-33, as it preceded the final victory of Chalukya Bhima II over Govinda IV and to his accession to the throne Vnegi A.D. 934 Dr. N.Venkataramanayya opined that Kusumayudha I of Mudugonda Chalukyas ruled from 890-915 A.D. and his son Bijayita or Gonanga ruled from 915-950 A.D. in his work entitled the '*Chalukyas of Lemulavada*'. But in the light of the present inscription following new arrangement may evolve.

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Koravi Epigraphs IV

G. Jawaharlal M.A. Hyderabad

The present inscription speaks of Kusumayudha's successful exploits and about his two (sons and ?) successors namely Gonanga and Niravadya. The present epigraph can rightly be divided into three sections viz., lines 1 to 16; 17 to 47; 48 to 104. The first section speaks of Kusumayudha and his dauntless courage and undeniable bravery, which were proven unquestionably in protecting the kingdom of Chalukya Bhima from the tentacles of Kannara Ballaha. Besides, it is also obvious by the first section of the present epigraph that Kusumayudha, who is hailed as "*Ranamard-anvaya-kula-tilaka*" was ruling as deputy king over Vengi and Mamchikonda and its vicinities along with Chalukya Bhima, who bears the titles *Saucha-kandarpa* and *Vengisa*.

According to the second section (1.17 to 47) of the epigraph, it is evident that Kusumayudha was succeeded by one, who is hailed as Anungu Gonanga, who was the eldest

son (*pedda-koduku*) of Kusumayudha. Secondly, it is proved by the epigraph that Anungu Gonanga was ruling happily enjoying "*kama-bhoga*". Besides, we are also told that Gonanga was summoned by Peddana, son of Nalla Melaya of Koravi to his presence and declared, "to me you are a friend beloved as my life; for the help you rendered me I must recompense you what you desire...." But, unfortunately the present epigraph does not mention what help had been given by Peddana to the king Gonanga and which circumstances lead the latter to summon Peddana to his presence. But the epithet "*nivu-chesinay=upakarambunaku-praty-upakarambu-seyavalayu*" (11.33 and 34) of the present epigraph cannot be overlooked. It is not unlikely that Kusumayudha crushed temporarily the power and prestige of his ancestral enemy, who invaded the estate of Ranamarda's family during his reign; and that Kannara Ballaha in order to avenge his former defeat invaded Ranamardda territory again during the time of Kusumayudha's immediate successor, Gonanga. In that life and death struggle, Peddana, son of Nalla Melaya may have fought on behalf of Gonanga and defeated the invader utterly. Moreover, we also know that Kannara Ballaha was known to have invaded the Ranamarda's estate more than once. Then, soon after the occurrence of this event Gonanga may have passed away, as the epigraph specifically refers to his death.

We are told in the third section (1.44 to 104) of the present inscription that Niravadya, brother of Gopanga succeeded him. But the lines 50 to 55 (i.e., *Sri Niravadyund- aneka-samara-samghattana-bhuj-asi-bhasurundai-tamay-anna-rajya-srik=ellan-danay aruhundai-chekoni nilchi....*) pose the following question. Did Niravadya succeed Goganga peacefully? was there any war of succession? Unfortunately, the present epigraph does not give any information regarding the sons and brothers of Gonanga except Niravadya. Some believe that Niravadya succeeded to his brother's throne, after defeating his *dayadas* and others. There is nothing in the inscription to suggest that the enemies whom Niravadya defeated were his *dayadas*. Niravadya was a subordinate of Chalukya Bhima I, who was involved in a war with the Rashtrakata king, Krishna II. It is not improbable that Niravadya might have followed Chalukya Bhima I in his fight against the Rashtrakuta monarch on behalf of his overlord. During his absence from his capital some tumults might have happened in his kingdom due to the inroads of his enemies. Then Niravadya succeeded in protecting his brother's kingdom from the inroads of his enemies, So, very likely these difficulties which happened in his ancestral kingdom, may not have come from within but from outside.

It is stated that Niravadya set up the present epigraph in order to maintain the privileges granted by his own brother to Koravi; and that he also built Bhimesvaram and a tank etc. The remaining part of the inscription speaks of the penalties for violation of privileges granted by Gonanga.

In conclusion, we may say that the present epigraph gives us the genealogy of the Ranamarda's family, to which Kusumayudha belonged. Now, it is obvious that Koravi was the hereditary estate of the Mudugonda Chalukya family. Last but not the least, all of them ruled jointly with Chalukya Bhima I Whether the successors of Kusumayudha enjoyed the same status what Kusumayudha enjoyed under Bhima I is very difficult to answer due to the illegible and blurred portions of the epigraph. But we can say only that the relations between Bhima I and Kusumayudha's successors were cordial.

No. 5

Reference : Epigraphia Andhrica, Volume-III. (1974)

Page No	: 1 to 6.
Place	: State Museum, Hyderabad.
Dynasty	: Eastern Chalukya of Vengi.
Reign of	: Vijayaditya I and Vijayaditya II.
Inscription date	: 8th and 9th century A.D.
Language	: Telugu, Kannada and Sanskrit.

The Alluvalu Grant of Vijayaditya I

The find spot of the inscription is not known. It is now deposited in the State Museum, Hyderabad. It consists of three plates, each measuring 20.2 cm. in length and 6.6 cm. in width. The rims of the plates are raised on all sides. There is a round hole 1.4 cm. diameter in the middle, 1.8 cm. from the proper right edge of each plate, through which passes a circular ring 1 cm, in thickness, holding the plates together. The ends of the ring are soldered to a round seal which has fallen off leaving a cup-shaped hollow cavity bereft of its contents. The weight of the plates is 369 grams and of the ring with the seal 138 gms. The outer surfaces of the first and the third plates are blanks, while the inner surfaces of these, as well as both the sides of the second plate, contain 7 lines of writing each, so that there are 28 lines of writing in all in the whole record.

The characters belong to the Telugu-Kannada script currently in the Andhra country in the 8th century of the Christian era. The letters are round, well-formed and deeply cut, and offer little or no difficulty in decipherment. With the exception of *ga*, *ta*, *tha*, *dha* and *sa* all the other letters have well-developed serifs; *tha* is written like the later *da*, but without serif, the right arm terminating half way in an inward loop (Pl. I, 1.3, II i. 1.5). Only one letter *pha* has the aspirate symbol which looks like an inverted hook, attached to the middle of the right arm (III 1.2).

The language of the inscription is Sanskrit. Except for four verses the *anushtub* metre at the end, of which the first three are imprecatory and fourth refers to the *ajnapiti*, the entire record in prose.

The names of the gift villages and the other villages forming boundaries Parantharu, Juvikalu, Chintapalli and Muparu are in Telugu. Several mistakes crept into the record due to the carelessness of the scribe. He has omitted occasionally *visargas*, failed now and then to double the consonant after the *repha*, which according to standard spelling of the time he has generally followed throughout the record (Pl. II ii. 1.5 *pūrva*, III. 1.5 *nirmala*). *Anusvara* symbolised by a dot is generally used in the place of *varg-anunasika*. It is usually placed not on the right side of the letter, as at present, but on the top of the letter next to it.

The inscription records that *Samastabhuvanarayana* Sri Vijayaditya Maharajadhiraja Paramesvara bhattaraka, son of Sarvalokasraya Sri Vishnuvardhana Maharaja, and grandson of Mangi Yuvaraja of the (Eastern) Chalukya family granted on the occasion of the Solar eclipse village Alluvalu in the Palli-nandu *Vishaya* to the *Taittiriya* brahmacharin Golasarman, son of Yajna Sharman and grandson Rudrasarman of Bharadvaja-gotra and Apastamba-sutra, a resident of Paranthur, having freed all taxes. From the genealogy given in the inscription, it is evident that the donor is Vijayaditya I, the ninth king succession to Kubja Vishnuvardhana, the founder of the Eastern Chalukya dynasty of Vengi. It is stated that he secured, by means of his sword, the submission of all the kings, the lustre of the gems of whose diadems illuminated his feet when they bowed before him. This perhaps a conventional statement without any

significance. It is not unlikely that Vijayaditya had some notable achievements to his credit, though the names of the enemies whom he vanquished in battle are not disclosed in the inscription.

Attention may be drawn in this connection to some of his titles which seem to indicate that he had aspired for, if he had not actually attained, a higher status than his predecessors. Vijayaditya was the first king of his dynasty to assume the titles *maharajadhiraja*, *Paramesvara* and *bhattaraka*. The occasion which warranted the assumption of these titles is not known; it is not unlikely that on the downfall of the Chalukya monarchy of Badami, which occurred soon after his accession to the throne, he declared his independence and assumed these titles indicating his supreme sovereignty. Probably he had also joined Rahappa who attempted to resuscitate the Chalukyan power and fought with Rashtrakutas for nearly ten years before he was finally overthrown by Rashtrakuta Krishna I in A.D. 668. The kings, whom Vijayaditya I is said to have reduced to submission, were probably defeated by him during this struggle.

The inscription is not dated either in the regnal year of the king or in the Saka or any other era. The solar eclipse, the only chronological detail furnished by the record, is not sufficient to fix the date.

Palli-nandu-*vishaya*, in which the gift village Alluvalu and its boundaries Chuvikandhi, Juvikalu, Chintapali, and Muparu are situated, is roughly identical with the present Palnad taluk of the Guntur district. There are two villages in the Palnad taluk named Chintapalli and Zukallu. It is not possible to state whether these are adjacent, and if so they are identical with Chintapali and Juvikalu mentioned in the inscription respectively. The situation neither of the gift village Alluvalu, nor the other two boundary villages Chuvi-kandhi and Muparu is known. Paranthuru, the residence of the donee Golasarman is probably identical with Parachuru in the Bapatla taluk.

Varppomgu Plates of Vijayaditya II

These plates were discovered in the village of Maddar in the Madira taluk of the Khammam district, and are now deposited in the State Museum, Hyderabad. They are three in number, 9.05 cm in length and 7 cm in width each. The rims of the first and third plates are raised on the inner side and of the second on both the inner and outer sides. The plates are fastened to a circular ring 4 mm in thickness and 8.06 cm in diameter passing through a round hole bored in the middle of each plate 3.05 cm from the left edge. The ends of the ring are joined together with a soldered circular seal 4.05 cm in diameter and 5 mm in thickness. The plates and the ring together weigh 1,219 gms.

The seal is quite interesting. The image of the boar, the *lanchhana* of the Eastern Chalukyas and other emblems of the royal insignia usually found on the seals of the copper-plate records, do not find a place here. On the upper part of the seal is an engraved emblem of the crescent moon with a knob on either side and a lotus with open petals at the bottom. In between the two right in the middle of the seal is embossed the Eastern Chalukya sign manual *Tribhuvanam Kusa*. The crescent is probably intended to indicate the affiliation of the E. Chalukya family to the lunar race.

The first side of the first plate and the second side of the third are blank. There are six lines of writing each on the second side of the first plate, and first and second sides of the second plate and 4½ lines on the first side of the third so that there are 22½ lines in all.

The characters belong to the Telugu-Kannaḍa variety of the South Indian alphabet that was in use in the Coastal Andhra in the first millennium of the Christian era. The letters are well formed and deeply cut and offer little or no difficulty in decipherment. The record is undated; but on palaeographical grounds it may be assigned to the first half of the 9th century A.D.

The language of the inscription is Sanskrit. Excepting the three *anushtubh* imprecatory verses at the end, the rest of the record is entirely in prose. The language is corrupt, and several mistakes have crept into it due either to the composer's imperfect knowledge of the principles of Sanskrit grammar or the gross carelessness of the scribe. The signs of long vowels are either omitted or added unnecessarily where they are not needed. Care has not been taken to distinguish between the *ushmas śa* and *sa*. Mistakes have been committed in spelling the words as can be seen from the following examples:- *Samjistuyamāna* for *samstuyamāna*, *pasāda* for *prasāda*, *sam=āsādhita* for *sam=asādita*, *svāmim* for *svamī*, *pavutra* for *pautra*. The secondary form of the vowel *i* together with *krāra* (secondary form of the half vowel *ra*) has been substituted for *sudi* or *vatrivasudi* in words like *matrigana*, *asvamedhāvabhṛitha*, *tulya-dhṛitha* etc. *Visargas* have been omitted right through; and *upadhmāniya* is found nowhere in the record in contexts where it should find a place. The consonant preceding the *repha* is doubled; *varga-anunāsika* is used in combination with consonants in accordance with the group to which they belong.

The inscription records that, the Eastern Chalukya king *Samasta-bhuvanāsraya Sri Vijayaditya Maharajadhiraja Paramesvara Bhatara*, dear son of *Sarva-lokesraya Sri Vishnuvardhana Maharaja* and grandson of *Sri Vijayaditya Maharaja*, on the occasion of a lunar eclipse (*Chandra-grahana*) in the temple *Trikoteswara*, granted to the brahmana *Chandasarman Chaturvedi*, son of *Potasarman*, and grandson of *Reva Sarman* of *Kasyapagotra*, and a resident of *Intupurevu* the village of *Varppomgu* in the *Pishtapura -vishaya*, *Vijayaditya*, the donor of this grant is the second Eastern Chalukya king of that name, usually referred in the inscriptions of his successors as *Narendramrigaraja* or the lion to the deer viz., the enemy kings. The title *maharajadhiraja*, *paramesvara* and *bhatara* and the statement *samasta-samantachakra chakravarti-lakshan=opatah* seem to indicate that he was a paramount sovereign who aspired to the status of an emperor, the overlord of a circle of a feudatory chiefs. Nothing is, however, said of his achievements, although his reign as can be seen from the other, recorded in this collection, was quite eventful. The donee *Chandasarman* was a *chatur-Vedi*, a scholar proficient in the four Vedas; but his ancestors appear to be ordinary brahmanas without any distinction.

Of the places mentioned in the inscription is obviously *Pithapuram*, the headquarters of a taluk in the East Godavari district; and *Trikoteswara-sthana* from which the king made the grant is probably identical with the temple of *Kukkuteswara* in the town. *Intupurevu*, the native village of the donee must have stood, as indicated by the suffix *revu*, on the bank of some stream or river, though it is not possible to locate it at present. Similarly, the situation of the gift village *varppomgu* is not known. *Srivada*, *Narava* and *Karavada*, the eastern, southern and western boundaries respectively of the village call to mind the names of *Srivada* in the *Peddapuram*, and *Kurada* and *Navara* in the *Cocanada taluks*. It is not possible to identify them with the boundary, unless they happen to be contiguous to one another as described in the inscription.

No. 6

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 206 to 207
 Place : Singoor, Andole Taluk, Medak.
 Dynasty : Chalukya.
 Reign of : Vijayaditya.
 Inscription date : 9th-10th century A.D.
 Language : Kannada.

This inscription is on a hero-stone now kept near the Project House. The inscription is very indistinct and badly damaged. The name of the hero can be read in the beginning as Vijayaditya. Below this are the figures of a seated person, holding a weapon in the right hand and a standing horse. Vijayaditya was of Chalukya lineage.

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PALLAVA

No. 1

Reference	: Archaeological Survey of India Annual Reports on Indian Epigraphy 1978-79
Page No	: 19
Place	: Hyderabad
Dynasty	: Pallava
Reign of	: Nripatunga (869-880 CE)
Inscription date	: Regnal year 6
Language	: Sanskrit, Grantha, Tamil.

These copper plates are in the State Government Museum, findspot known, through Shri K G Krishnan, Chief Epigraphist. Records the conversion of Chirur in Panmanadu in Manaiyir-kottam into a *brahmadeya* named Prithvimahadevichaturvedi-mangalam and its grant to 54 *brahmins* at the instance of Kadupatti-Muttarayan, free from all taxes (specified). The Sanskrit portion of the charter records that a Bana chief Agatrayesa, also called Paranjaya requested the king for the grant of the village to the brahmins who had approached the chief's consort Prithvimanikka-Tamilpperaiyan figure respectively as *vijnapti* and *anatti*. The poet Kumara is stated to have composed the *prasasti* and Namban ok Kupageama is said to have engraved the grant.

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RASHTRAKUTA

No. 1

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 20 to 21
Place	: Alampur.
Dynasty	: Rashtrakuta.
Reign of	: Prabhuta Varsha Govinda- II [A.D. 773-80]
Inscription date	:
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a stone slab fixed in the Museum. The record relates to the period of *Prabhuta Varsha Govinda II* [A.D 773-80] and states that a certain *Srimara* son of *Botiya Begala* caused the construction of a temple to the Sun god in *Uttaresvara* temple, for the prosperity of the emperor. The presence of this record in *Alampur* shows the advent of *Rashtrakuta* authority in this region.

No. 2

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No	: 36
Place	: Alampur, Jogulamba Gadwal District
Dynasty	: Rashtrakuta.
Reign of	: Dharavarsha.
Inscription date	: A.D. 780
Language	: Kannada.

This inscription marks the first year in the reign of the king Dharavarsha. This might be the Rashtrakuta ruler Nirupama Dhruva (A.D. 780-92) of the Malkhed branch. His first regnal year may be approximately equated to A.D. 780.

The epigraph seems to describe the arrangements made by Balavarmarasa for the conduct of religious-functions at Alampur. Mention is made of feeding one thousand persons on the festival of Mahanavami.

No. 3

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 21 to 22
Place	: Alampur
Dynasty	: Rashtrakuta.
Reign of	: Dharavarsha Dhruva [A.D. 780-93]
Inscription date	: A.D. 780-781

Language : Kannada.
Script : Telugu-Kannada.

This inscription is on the south wall of Brahmesvara temple near western entrance. Registers some gifts by *Balavarmarasa* probably a feudatory, when he constructed the Western *Mahadwara* during the first regnal year of Dharavarsha Dhruva (780-93). It records the offer of rice, ghee etc., by 30 leading men of the village for feeding 1000 persons and some oil by *gaundas*, (Oil crushers) and flowers by flower dealers for the decoration of the mantapa on maharnavami day. Also records some other gifts and grants by some sculptors (viz) *Aayyanachari*, *Sridharavoja* and *Punnioja*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 43
Place : Alampur, Mahaboobnagar District.
Dynasty : Rashtrakuta.
Reign of : Dharavarsha Dhruva (A.D. 780-92).
Inscription date :
Language : Kannada.

Seems to record the arrangements made by Balavarmarasa for the conduct of religious functions at Alampur.

No. 4

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1959-60.
Page No : 59.
Place : Alampur, Mahbubnagar District.
Dynasty : Rashtrakuta of Malkhed.
Reign of : Dharavarsha (Dhruva).
Inscription date :
Language : Kannada.

This inscription is on the right central pilaster of the *Mahadvara* right side of the Mahadeva temple. Refers to the construction of *sri-vagila* (i.e. *mahadvara*) and seems to register certain gifts to the goddess Durgabhataraki when Balavarmarasa was administering Alampura and Somadibhatta was the *madapati* (i.e. *mathadhipati*).

No. 5

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 35
Place : Alampur, Jogulamba Gadwal District
Dynasty : Rashtrakuta
Reign of : Govinda III (A.D. 793-814)
Inscription date :
Language : Kannada.

This damaged inscription seems to refer to the construction of the shrine of the sun-god in the temple of Uttaresvara for the prosperity of the king Prabhutavarsha by Srimara. Prabhutavarsha was the title assumed by three Rashtrakuta rulers of Malkhed, bearing the name Govinda. This was probably Govinda III (A.D. 792-814).

(Also)

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 24
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Rashtrakuta.
 Reign of : Govinda III (Prabhutavarsha) (A.D. 793-814)
 Inscription date :
 Language : Kannada.

This inscription on a red slab is fixed in the museum and relates to the period of Prabhutavarsha (Govinda III) and mentions Srimara son of Botiya Begala, who caused the construction of a temple in the name of Sun god at Uttaresvara temple. The temple was constructed for the prosperity of the emperor.

No. 6

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 24 to 25
 Place : Kuruva Gattupalli, Jadcherla Taluk.
 Dynasty : Rashtrakuta.
 Reign of : Govinda vallabha III son of Kali Vallabha (793-814)
 Inscription date :
 Language : Kannada and Sanskrit
 Script : Telugu-Kannada.

This inscription is in front of Chowdeshwara temple. States the exploits of the prince *Viragriha* son of *Vinayaditya* of the Chalukya family, who was a good friend of *Govinda vallabha* entitled *Kali vallabha*, born in the family of *Rashtrakutas*, *Vinayaditya* seems to be identifiable with *Vinayaditya Yuddamalla* the founder of the *Vemulawada Chalukya* family. (AD 750-775).

No. 7

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 32 to 33.
 Place : Kuravagattu, Mahaboobnagar District.
 Dynasty : Rashtrakuta.
 Reign of : Govinda III
 Inscription date :
 Language : Kannada.

States that Govinda Vallabha was the son of Kail Vallabha of the Rastrakuta family. The former's friend was Viragriha the son of Vinayaditya of the Chalukya family. Viragriha is

said to have lived upto his name by the display of great bravery in numerous battles. Kali Vallabha was the title of Dhruva (780-92), whose son was Govinda III (792-814).

No. 8

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1959-60.
Page No : 55.
Place : Alampur, Mahbubnagar District.
Dynasty : Rashtrakuta.
Reign of : Prabhotavarsha (Govinda III).
Inscription date :
Language : Kannada.

This inscription is on a slab placed in the local museum. Damaged. Seems to record the construction of the shrine of the god Aditya in the Uttar vara temple by Srimara, son of Sabetiyabe. In characters of about the 9th Century.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 41.
Place : Alampur, Mahaboobnagar District.
Dynasty : Rashtrakuta.
Reign of : Prabhuta Varsha (Govinda III. (792-814?)).
Inscription date :
Language : Kannada.

Seems to refer to the construction of the Shrine of the Sun God in the temple of Uttarvara by Srimara for the merit of the king Prabhutavarsha.

No. 9

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 1 to 2
Place : Mallikarjuna Palli, Sadasivpet Taluk, Medak.
Dynasty : Rashtrakuta
Reign of : Amoghavarsha
Inscription date : 25th September, A.D. 846
Language : Kannada.

This inscription is on a slab in front of Mallikarjuna temple of the village. This inscription was badly worn out and damaged. It registers the gift of 12 *marttars* of land and one *marttar* of wetland as per *rajamana*, to the temple of Isvara of Piriya Pippari, by *Kommana*, lord of *Panuravadi* - 27000 while *Sankaraganda* was administering the area, after washing the feet of the priest *Bankeya* and another *marttar* of wetland in the same *gramam* as *Siddhaya*. It also registers the gift of land to the *Jinalaya* of *Munipalle* by *Permmnanadi Devaraya* of Pippari. Vasudeva bhatara of Munipalle was the engraver.

No. 10

Reference : Inscriptions of Warangal District-2016
 Page No : 1 to 4
 Place : Khajipet, Warangal District.
 Dynasty : Rashtrakuta
 Reign of : Amoghavarsha [I].
 Inscription date : A.D. 872
 Language : Kannada and Telugu.

Framentary. The inscription introduces *Satyasraya* Bhimarasa who obtained the privilege of using the *pancha-maha sabdas* (five musical instruments) and the status of *mahasamantadhipati* by serving (his overlord Amoghavarsha Sri Prithvi Vallabha Maharajadhiraja Paramesvara Bhattara) and records the grant of money to certain local officials and lays down fines for certain officers.

No. 11

Reference : Indian Archaeology 1958-1959, A Review.
 Page No : 59
 Place : Zafargadh, Warangal.
 Dynasty : Rashtrakuta.
 Reign of :
 Inscription date : 9th century.
 Language : Kannada.

This inscription is written in Kannada characters and assignable to the ninth century, the inscription, engraved on a rock near the temple of Narasimha on the fortified hill, eulogises a Rashtrakuta king whose name is not clear. The discovery of a Rashtrakuta record in this area is interesting.

No. 12

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 1 to 2
 Place : Velmajala, Bhuvanagiri Mandal.
 Dynasty : Rashtrakuta
 Reign of : Akalavarsha (Krishna II)
 Inscription date : 1st April, A.D. 907
 Language : Telugu and Kannada.

This inscription is on a slab near ruined construction outside the village. The inscription refers to Akalavarsha (i.e. Krishna II) and records the gift of 100 *marttars* of land to a basadi; and a garden by Ravi Chandrayya, a subordinate of the king.

No. 13

Reference : Indian Archaeology 1992-1993, A Review.

Page No : 114 and 115
 Place : Padaturu, Nalgonda.
 Dynasty : Rashtrakuta.
 Reign of : Nityavarsha (Indra III)
 Inscription date : A.D. 913
 Language : Kannada.

This Kannada inscription, engraved on a pillar, set up in front of Ramalingesvarasvami temple, belongs to the reign of Rashtrakuta king Nityavarsha (i.e., Indra III). It refers to *mahasamanta* Nurmadihdhavalala and to his subordinate chief Gommarasa, who was administering Kollipaka nadu-7000 division. Dated Saka 835, Srimukha (A.D 913), it registers the grant of several lands along with income from tax *siddhaya* by Chamangamunda, son of Aydamayya, to the temple raised by the former. Aydamayya is stated to have been ruling over Padaturu.

No. 14

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 96.
 Place : Kajipet, Warangal District.
 Dynasty : Rashtrakuta.
 Reign of : Amoghavarsha III ?
 Inscription date : A.D. 932-33.
 Language : Kannada.

Dated Nandana (A.D. 932-33). Records some awards to the local officials and some specifications of fines for offences. The king's feudatory Satyasraya Bhimarasa is referred to as Mahamandalesvara.

(Also)

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 25
 Place : Khajipet, Warangal District.
 Dynasty : Rashtrakuta
 Reign of : Amoghavarsha III.
 Inscription date : A.D. 932-33.
 Language : Kannada.

This damaged inscription refers to the rule of the Rashtrakuta king Amoghesvara. Expecting the cyclic year Nandana, the details of the date are not precisely available. As this year may be equated to A.D. 932-33, the king might be Amoghavarsha III.

It introduces the king's feudatory Satyasraya Bhimarasa, possibly of the Chalukya family, bearing the title Mahasamantadhipati. The epigraph records a series of awards in money to the local officers and also lays down certain fines for specified officers.

No. 15

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 2 to 3
 Place : Minpur, Andole Taluk, Medak.
 Dynasty : Rashtrakuta
 Reign of : Amoghavarsha
 Inscription date :
 Language : Kannada

This inscription is on a slab behind the old dilapidated School of the Village. Damaged. The inscription records the gift of one *Pannasa* of land to *Brahmasakti Bhattaraka*, a resident of *Dhammadripavata* by the king, for performing *Upavasa* rites.

No. 16

Reference : Archaeological Survey of India Annual
 Reports on Indian Epigraphy, 1959-1960
 Page No : 46
 Place : Chennur, Adilabad District.
 Dynasty : Rashtrakuta
 Reign of : Akalavarsha
 Inscription date : 12th July, A.D. 940
 Language : Kannada

This inscription is on a pillar near the *dhvajastambha* in the Siva temple, dated Saka 863, Sarvari, Sravana su. 5, Sunday=940 A.D., July 12. The Saka year was current. Seems to record a grant of an *agrahara* on the bank of the Godavari to Tammayya of Nanayuru by Baddega, son of Gunagarasa of the Chalukya family and a subordinate of Arikesari-arasa who is himself described as a scion of the Chalukya family and as feudatory of the Rashtrakuta king (*Tribhuvanamalla-vamanta-chuda-mani*).

No. 17

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums
 Government of Andhra Pradesh, 1988.
 Page No : 60 to 61
 Place : Mallikarjun Palli, Sadasivapeta, Medak District.
 Dynasty : Rashtrakuta
 Reign of : Akalavarsha (Krishna III)
 Inscription date : 30th August, A.D. 946
 Language : Kannada and Telugu-Kannada.

This inscription is inscribed on a stone slab in front of the Mallikarjuna Swamy temple. And very much worn out. Mentions Maha Samantha Kommana of Panduravadi, who made a gift of wetland measuring 2 marttars as *siddhaya* as per the thirty span rod, the *rajamana* in the grama Baliya Pipparige after washing the feet of Bankeyabhattacharaka of Isvaralaya. Also refers to Rechayya of the Ayyavamsa, making a (details not legible) corollary gift of land in the grama of Pipparige.

No. 18

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 25
Place	: Minambaram
Dynasty	: Rashtrakuta
Reign of	: Krishna III (A.D. 939-67)
Inscription date	:
Language	: Kannada.

This inscription refers to the reign of *Kannara* who might be *Rashtrakuta Krishna III* (A.D. 939-67). It mentions the ascetic *Agastya Guravar* of the *Kalamukha* school, a rigorous observer of vows.

No. 19

Reference	: Indian Archaeology 1979-1980, A Review.
Page No	: 84
Place	: Dharmapuri, Karimnagar.
Dynasty	: Rashtrakuta.
Reign of	: Krishna.
Inscription date	: 9th-10th century.
Language	: Kannada.

This undated inscription was issued by Aitavarmarasa, of the Haihaya family, whose overlord was the Rashtrakuta king Krishna. It refers to the gift of hundred *mattars* of land situated in the village Tumbula of Veligonda-12, as *siddhaya* yielding the revenue of *drammas* by Ayyana on the day of asterism *Uttarashadha* to one of the *mahajanas* named Revana. It also mentions the names of Dharmyara along with Mallapura, probably the capital of the Haihaya subordinate. The record may be dated palaeographically to the ninth-tenth century A.D.

No. 20

Reference	: Indian Archaeology 1980-1981, A Review.
Page No	: 79
Place	: Inavol, Warangal.
Dynasty	: Rashtrakuta
Reign of	: Krishna III
Inscription date	: 10th century A.D.
Language	: Hale-Kannada.

This record is written in Hale-Kannada script of the tenth century A.D. and the donor, holding the offices of *angaraksha* and *tantrapala* in the services of the king Satyasraya, was none other than the Rashtrakula king Krishna III, the name and titles suggesting connections with the *prasasti* of the Badami Chalukyas.

No. 21

Reference : Indian Archaeology 1980-1981, A Review.
 Page No : 79
 Place : Velamaila, Nalgonda.
 Dynasty : Rashtrakuta.
 Reign of : Krishna.
 Inscription date : 10th century A.D.
 Language : Hale Kannada.

Out of four inscriptions engraved in the Hale-Kannada script and belonging to the Rastrakuta king Krishna, the two records the gift of lands to the Jaina *basadi* made by Ravichandra, a military officer of the king.

No. 22

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 33.
 Place : Minambaram, Mahaboobnagar District.
 Dynasty : Rashtrakuta.
 Reign of : Kannara, (Krishna III)
 Inscription date :
 Language : Kannada.

It mentions the performance of a yoga by the ascetic, Agastya guruvar of the *Kalamukha* school.

No. 23

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 80
 Place : Bodhan, Nizamabad.
 Dynasty : Rashtrakuta.
 Reign of : Indira Vallabha.
 Inscription date : A.D. 1058.
 Language : Kannada.

Of the five inscriptions copied here, four discovered in the ruined fort-wall, reveals that a place referred to as Bhaudhanya-nagara was a Jaina centre in the eleventh-twelfth centuries. Three inscriptions refer to the death, by *samadhi* or *sannyasa*, of the Jaina preceptors Subhanand, Gandavimukta-bhattaraka and Chandraprabhacharya. The fifth, in Kannada, dated Saka 978, refers to the renovation of the Indra-Narayana Temple, formerly built by Indira Vallabha of the Rashtrakuta family, consecration of the image of Vishnu therein, erection of a Garuda-pillar and gift of two villages, oil-mills, a flower-garden and the income from the toll on salt, for worship, by *perggade Jogapayya*.

No. 24

Reference : Corpus of Inscriptions in the Telangana Districts,
Part-VI, 1973.
Page No : 6 to 11
Place : Chilkur.
Dynasty : Rashtrakuta.
Reign of : Asaga Bhupati.
Inscription date : 16th September, A.D. 1067.

Devulappali to the temple of *Sarabesvara* built by his mother, *Sayinimmadi Devi*-to Poliseti, the chief of the *Nakara* of the town was granted (*Angali Siddhaya*) one *dramma*, from the *Uttama*, 6 from *Madhyama* and 44 *Kanishta* varieties of shops.

A long *prasasti* of Asaga *Bhupati* the Rashtrakuta containing the following significant titles *Chola gaja Ghatamalla*, *Chola bala jalahdhi halahanala-Chola kataka Surekara*, *Kaveri Ankakara*, which evidently refer to his victories over the Chola armies, during the *Trailokyamalladeva's* invasion of the Chola country.

The record is dated Saka 989, Plavunga, Asviyuja, Su. 5. Vaddavara. (16th September 1067 A.D....Sunday).

No. 25

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 13 to 15
Place : Kolanupaka
Dynasty : Rashtrakuta
Reign of :
Inscription date : 24th December A.D. 1074
Language : Kannada

This inscription in Kannada prose is one of the few in which the name of the King is omitted. It is dated Saka 996 Ananda Uttarayana Samkranti (A.D. 1074 December 24, Wednesday).

It records that Mahamandalesvara (Asa)ga rasa the protector of Kollipaka, granted one *mattar* of gadde (wet) land to a brahman named Suraya on the occasion of Uttarayana Samkranti.

The donor's name is unfortunately not clear, but judging from his titles *Lattalurpuravaresvara* and *Rattaradheya* he appears to have been a chief of the Rashtrakuta family.

No. 26

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1973-74.

Page No : 31.
 Place : Indraplangaram, Ramannapet Taluk, Nalgonda District.
 Dynasty : [Rashtrakuta].
 Reign of :
 Inscription date :
 Language : Kannada.

This inscription is on a pillar attached to the gate of the ruined temple at the foot of the hill. Partly built in. Seems to record the gift of wetland along with the income from *siddhaya* to the Jayadira-Jinalaya by the chief Ratta Sankaragandarasa bearing the epithets *Jayadhira*, *Bhuvanaikarama*, *Abhimana-dhavalala*, *Rattarameru* etc. In characters of about the 10th century A.D.

No. 27

Reference : Inscriptions of Warangal District. (2016)
 Page No : 4 to 6
 Place : Jaffarghad, Warangal District.
 Dynasty : Rashtrakuta
 Reign of :
 Inscription date :
 Language : Kannada.

This inscription is inscribed on a rock-wall of the tank near the Narasimhaswamy temple on the hill (Velpugonda). The inscription is composed in beautiful Kannada verses of the 10th century A.D. It begins with the description of the general Panara of the Rashtrakuta lineage, possessing garuda *lanchhana*. Certain Sankaraganda of this line of chiefs is said to have constructed the tank on the hill *Velpugonda*. There is a mention of the king Nripatunga, of the main Rashtrakuta line.

(Also)

Reference : Department of Archaeology and Museums, Andhra Pradesh.
 Annual report on Epigraphy, 1967.
 Page No : 136 to 137
 Place : Jaffarghad, Warangal District
 Dynasty : Rashtrakuta.
 Reign of :
 Inscription date :
 Language : Kannada.

This inscription is on a rock near the tank. The record begins with the eulogy of the Rashtrakuta family and a subordinate family called Panara-*kula*. It records the construction of the tank by a certain Samkaraganda of Panara-*kula*.

No. 28

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 68.

Place : Gudur, Nalgonda District.
 Dynasty : Viriyala
 Reign of : Bhima (Subordinate of Rashtrakuta's)
 Inscription date :
 Language : Telugu

This inscription is on a stone pillar in the street. It records the achievements of Viralya Era of Durjaya dynasty whose genealogy is said to have descended from Poranti Venna, his son Erra and his son Bhim. It mentions some interesting events relating to the early history of the Kakatiya dynasty.

No. 29

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1958-59.
 Page No : 41
 Place : Zafargadh, Warangal District.
 Dynasty : Rashtrakuta.
 Reign of :
 Inscription date :
 Language : Kannada (archaic)

This inscription is on a huge rock near a pond close to the temple of Narasimhasvamin on the hill. Begins with the eulogy of a Rashtrakuta king whose name is not clear and mentions certain Samkaraganda. Seems to refer to the establishment of a village and also the consecration of a deity. In characters of about the 9th century.

No. 30

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1973-74.
 Page No : 31
 Place : Indrapalanagaram (Near Tummalagudem), Nalgonda District.
 Dynasty : [Rashtrakuta]
 Reign of :
 Inscription date :
 Language : Kannada.

This inscription is on a pillar attached to the gate of the ruined temple at the foot of the hill. Partly built in. Seems to record the gift wetland along with the income from *siddhaya* to the Jayadhira-Jinalaya by the chief Ratta Sankaragandarasa bearing the epithets *Jayadhira*, *Bhuvanaikarama*, *Abhimana-dhabala*, *Rattarameru* etc. In characters of about the 10th century A.D.

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CHALUKYAS OF VEMULAWADA

No. 1

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 12
Place	: Vemulawada, Karimnagar District.
Dynasty	: Chalukyas of Vemulawada
Reign of	: Baddega (Solada-ganda) (A.D. 850-895)
Inscription date	:
Language	: Telugu

This inscription is on a pedestal of a Jaina image kept in the Rajeshwara temple. The inscription records the construction of Subhadhama Jinalaya by the king Baddega of the Chalukya lineage and the lord of *Sapadalaksha* 'one and a quarter lakh' region for the favour of the scholar Somadeva, the head of Gauda-*sangha*. Yuddhamalla's name is also indistinctly seen. The donee is identical with the author of *Yasastilaka champu*, a Sanskrit work of the mediaeval period.

No. 2

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 1 to 5
Place	: Karimnagar.
Dynasty	: Chalukyas of Vemulawada
Reign of	: Arikesari (II).
Inscription date	: A.D. 946
Language	: Telugu

This inscription is on a stone laying in the local museum. The record begins with the mention of Juddhamalla, his son Narasimha, his son Arikesari and his son Baddega. His son was Arikesari, who bore the titles, *Pambarankusa*, *Ammanagandhavarana*, *Arudhasarvajita*, *Gunarnava* and *Tribhuvanamalla*. He is said to have made a gift of fifty *mattars* of wetland in the village Aripapalli to a brahmin named Dharapayya son of Appapayya and grandson of Vishnu bhatta of Kausika *gotra* and a resident of Nuthalapadu. The five introductory verses are noticeable in Pampa's *Vikramarjuna Vijaya* (I-15, 31, 41, 42 and 50).

No. 3

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 5 to 10
Place	: Vemulawada, Karimnagar District.
Dynasty	: Chalukyas of Vemulawada
Reign of	: Arikesari (II)
Inscription date	:
Language	: Telugu

This inscription is on a stone pillar set up in the Rajeshwara temple. The record gives the genealogy of this branch of Chalukya beginning from Vinayaditya *alias* Yuddhamalla who is said to have ruled the country of *Sapadalaksha* and made his elephants bathe in the wells filled with oil in the town Podaana. He also seized the fort of Chitrakuta after defeating the enemies. His son was Arikesarin who by his prowess captured the entire Vengi country. His son was Narasimha *alias* Rajaditya who was followed by (his son) Yaddhamalla. Baddega and again Yaddhamalla, his son and grandson succeeded him in order. Next, followed Narasimhadeva who defeated the seven kings of Malava and collected tributes from them. He also defeated the army of the Gurjara king which invaded his kingdom and set up a pillar of victory on the Kalapriya mount. His son was Arikesarin, who after defeating the *samanta* and *dandamukhyas* (generals) killed Pannyarya along with his followers and saved Bijja from the wrath of Govindaraja. He married Revakanirmadi, the daughter of king Indra. Some of his titles stated in the record are *Pambarankusa*, *ammanagandhavarana*, *gandhebha-vidyadhara*, *arudha-sarvajna*, *gunanidhi*, *gunarnava* and *Tribhuvanamalla*. At the request of his *tantrapala* peddanarya son of Nagamarya, the king made a gift of hundred *nivartanas* of *bhu-kshetra* and eight *nivartanas* of *paniya-kshetra* in the north-east direction of Lembulavata for maintaining a choultry for feeding the pilgrims. The *sthanapatis* of the four temples of Rajesvara, Aditya, Beddegessvara and Nagaresvara and some ascetics named Mallikarjuna *vyaktalingi*, Vidyarasi *vyakhyani bhattaraka* and some local *sreshthis* are stated as witnesses.

The *siddhaya* of the said land is fixed as twelve *drammas*.

(Also)

Reference	: The Chalukyas of L(V)emulavada (1953).
Page No	: 82 to 86
Place	: Vemulawada, Karimnagar District.
Dynasty	: Chalukyas of Vemulawada
Reign of	: Arikesari (II)
Inscription date	:
Language	: Sanskrit, Telugu and Kannada

This long epigraph comprising 108 lines of writing is engraved on the four faces of a rectangular stone pillar 4' by 1' 3" standing to the left of the sanctum of the Bhimeswara (Old Baddegessvara) temple in the village of Vemulavada (called Lembulavataka in the inscription) in the Karimnagar district of the Hyderabad State. The record is in a good state of preservation, and the letters being deeply chiselled offer little or no difficulty in decipherment.

The language is Sanskrit, both verse and prose, accepting a few lines (II. 17-28) enumerating the *birudas* in Kannada of the donor and his minister. The language is not free from faults and some of the allusions in the passage describing the excellences of the donor are obscure. The characters are Telugu-Kannada of the tenth century A.D. The letters are well-formed, though they show a tendency to degenerate in the later stages of the record. The *orthography* calls for some remarks. As in the inscriptions of the early period, the consonants following a *repha* are doubled. The proper nasal corresponding to the class of consonants is generally employed, though the *anusvara* instead of the proper nasal is made use of occasionally. In one place (I. 8), the vernacular spelling *digmandala* is used in the place of *dinmandala*. The letter *ra* is employed to indicate the *upadhmaniya*, but occasionally *la* is substituted in its place. The most striking feature of the orthography is the excessive use of *la*

in the place of the soft consonant *la*. This is perhaps due to the Kannada origin of the author of the *prasasti* and the scribe who chiselled it on the stone.

The inscription, appropriately enough, begins with the invocation of the Sun God for the of the service in whose temple the gift registered in it is made. Vinayaditya known also as Yuddhamalla, the ornament of the Chalukya family (*Chalukya-kula-tilaka*) is then introduced. He is said to have ruled the Sapadalaksha country, which could not be controlled by others; bathed his elephants in a tank filled with oil at Pōdana and reduced the fort of Chitrakuta to subjection. His son was Arikesari (I) who conquered the entire country of Vengi. His son was Narasimha who was also known by the name of Rajaditya. After him ruled Yuddhamalla (II); Baddega and Yuddhamalla (III) succeeded him one after the other. Then Narasimhadeva (II) became king. He defeated the rulers of the Seven-Malavas and collected tribute from them, vanquished at Kalapriya the army of the Gurjara king, who came to oppose him and set up a pillar of victory. His son was Arikesari (II), who had a string of birudas, such as *Pambar = amkusan, ammanagandha-varanan, Gandh = ébha-Vidyadharan, arudha-sarva-jian, Udatta-Narayanan, nodud = ante-gelvom, guna-nidhi, gun = arnavam, saran agata vajra-pamjaram, priya-gallam, tribhuvanamallam and samanta-chudamani*. He married Revakanirmadi, the daughter of Indraraja. He protected Bijja, and defeated an army under Pandyarya, sent against him by the infuriated Govindaraja. The *sandhi-vigrahi* of Arikesari, Gunamkusa is next mentioned.

Then follows an account of the family of Peddana, the *tantrapala* of king Arikesari II. He was the son of Nagamarya, the *tantrapala* of king Baddega. Peddana built a temple of the God Aditya [the Sun]; and at his request on the holy occasion of *Uttarayana-Sankranti*, king Arikesari II granted in the north-east corner of his capital Lembulavataka one hundred *nivarttanas* of land for the maintenance of the *sattara* attached to it, where *atithis* and *abhyagatis* were fed; and eight *nivarttanas* of land as *paniya-bhumi* or land for the maintenance of a shed for the distribution of drinks to the thirsty. Mallikarjuna, Vyaktalingi, Vidyarasi and Vyakhyni-bhattarka, the *sthanadhipatis* respectively of the four temples of Rajesvara, Adityagriha, Baddegēśvara and Nagareshwara; the nine merchants Chandra Sreshthin and others; and the eminent sage of the lineage of the Thataviyas, the president of the *suri-sthāna* are cited as witnesses. Instead of the imprecatory verses found usually in the inscriptions, there are two verses, one appealing to the future kings to protect this work of charity as their own, and the other reminding them of the ephemeral character of life, the mercilessness of Death and the urgent need to perform deeds of dharma. The last line of the inscription states that the *siddhaya* on the land granted to the temple was twelve *drammas*.

No. 4

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 10 to 11
Place	: Kurkyala, Karimnagar District.
Dynasty	: Chalukyas of Vemulawada
Reign of	: Arikesari (II).
Inscription date	:
Language	: Telugu

This inscription is on a hillrock called Bommala Gutta. It records the installation of the images of the first and last Jaina Tirthankaras and the construction of a *basadi* called *Tribhuvana Tilaka*, a tank called *Kavitagunarnava* and a garden named *Madana vilasa* by

Jinavallabha son of Bhimapayya and Abbanabbe and the younger brother of Pampa *alias* Kavitagunarnava (title). The inscription furnishes valuable information regarding the genealogy and the origin of Pampa, the great Kannada poet and the author of *Vikramarjunavijaya* and *Adipurana*, whose ancestors are stated to have belonged to Kamme-brahmana caste and hailed from Vamgipura village in Bemgi *nadu*.

No. 5

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 85.
 Place : Lemulavada, Karimnagar District.
 Dynasty : Chalukyas of Vemulawada.
 Reign of : Arikesari II.
 Inscription date :
 Language : Kannada.

Records a gift of land for maintaining a feeding house for the pilgrims visiting the temple of the Sun God by Arikesari at the request of Peddana. It also gives the genealogy of the donor from Yuddha Malla Vinayaditya downwards. It mentions among witnesses of the deed Mallikarjuna Vyaktalingi Vidyarasi evidently of the Kalamukhal persuasion. Arikesari II, the master of the donor was the patron of the great Kannada poet Pampa who dedicated to him his *Vikramarjuna Vijayam*.

No. 6

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 12 to 17
 Place : Repaka, Karimnagar District.
 Dynasty : Chalukyas of Vemulawada
 Reign of : Arikesari (III).
 Inscription date : 14th February, A.D. 968
 Language : Telugu.

This inscription is on a pillar lying in the field near the Middle School. Damaged. Introduces a [chief] named Srimat Vijaya who bears a string of titles and records his gift of lands to a Jinalaya built by him. The latter half refers to the genealogy of a family of disciples of the Jaina faith who were holding a fief comprising Atukuru-70 and Pammi-12. Some of the members of the family are Kama, Rama, Tukkaya, Revana, Punyarama, Kommayya and others. Similarly a certain line of Jaina ascetics is also given. In the end it is said that the temple was built by the king Arikesari.

No. 7

Reference : The Chalukyas of L(V)emulavada (1953).
 Page No : 81 to 82
 Place : Kuruvagatta, Nagar-Kurnool Taluk, Mahboobnagar District.
 Dynasty : Chalukyas of Vemulawada
 Reign of :
 Inscription date : 9th Century.

Language : Sanskrit, Telugu and Kannada.

This short epigraph, consisting of a Sanskrit verse and a Kannada prose passage is inscribed in the archaic Telugu-Kannada characters about the beginning of the ninth century A.D. ; it is engraved on a stone in front of the image of Chaudamba, sculptured on a stone between two boulders on a hillock on the bank of the stream Minamba, opposite to the village of Kuruvagatta in the Nagar-Kurnool taluk of the Mahboobnagar district of the Hyderabad State. There is a ruined Siva shrine near the image of Chaudamba. The image as well as the inscription in front of it is probably connected with it. The inscription does not, however, mention either the Shiva temple or the image of Chaudamba. It simply records the exploits of prince V(B)iragriha, son of Vinayaditya of the Chalukya family and states that V(B)iragriha was a good friend of K(G)ovinda-Vallabha, son of Kalivallabha of the Rashtrakuta family. Kalivallabha is a well-known title of the Rashtrakuta king Dhruva (A.D. 780-793); and K(G)ovinda-Vallabha is obviously his son, Govinda III (A.D. 793-814).

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WESTERN CHALUKYA OF KALYANA

No. 1

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 35 to 36.
 Place : Ujjili, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : (Tailapa II)
 Inscription date : A.D. 966.
 Language : Kannada.

In this inscription the name of the king is lost and it states that the king was ruling from Kalyanapura. Dated S. 888, Prabhava, su. 5, Thursday, (Uttarayana samkranti). Registers the land and flower garden to the god Chennaparsva by Sri Vallabha Chola *maharaja* for repairs and feeding the ascetics in the temple Baddijinalaya of Darvila Sangha, *Senagana* and *Karuru Gaeaha* inside the fort of *rajadhani* Ujjivolal in Kallakelegu-500. The gift was made into the hands of Indresvara Pandita.

No. 2

Reference : Indian Archaeology 1985-1986, A Review.
 Page No : 92
 Place : Korpole, Medak.
 Dynasty : Chalukya of Kalyana.
 Reign of : Ahavamalla Tailapa II
 Inscription date : 10th April, A.D. 973
 Language :

Among the records of the Chalukys of Kalyana, this inscription belongs to the reign of Ahavamalla Tailapa II and dated S. 895 Srimukha Vaisakha Sudha 5, Guruvara corresponding to A.D 973, 10th April. Thursday This is the earliest record of the Chalukyas of Kalyana in Telangana as it is dated in the regnal year of Tailapa II, the founder of the Chalukya dynasty.

No. 3

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 51 and 52
 Place : Koraprolu, Medak District.
 Dynasty : Western Chalukya.
 Reign of : Ahavamalla (Taila II)
 Inscription date : 10th April, A.D. 973.
 Language : Kannada.

This inscription is dated S. 895, Srimukha Vaisakha su. 5, Thursday. (A.D. 973, April 10). The king's feudatory, Mahamandalesvara Soma Permadi was governing Koraprola in

Kasavula-seventy from the capital Koraprola. The inscription records land grants to the god Bibbesvara constructed by his father Bibbarasa.

No. 4

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 93 to 97
 Place : Korapole, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Ahavamalladeva [Tailapa II].
 Inscription date : 10th April, A.D. 973
 Language : Kannada.

This inscription is on a slab lying before Mahadeva Temple. The inscription records the gift of lands in the grama of *Korapol*, towards the daily rites of the god Bibbesvara, at the time of Consecration by Lakshmi Barasi, daughter of Bibbarasa. The said donor was the wife of Soma Permanadi, ruler of *Kasavula*-70. It also registered another gift of land by Pampa Permanadi, officer in the service of *Trailokyamalladeva*.

Soma Permanadi, ruler of *Kasavula*-70, bears a string of birudas, one of which describes him as *Ahavamallanankaakara*.

No. 5

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 7 to 11
 Place : Sitarampalli, Gazvel Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Ahavamalla
 Inscription date : 25th March, A.D. 979
 Language : Kannada

The inscription is on a pillar in the fields of Narasayya. It records the gift of Veluru agrahara, in confirmation of the earlier one, made in favour of Pambalapala Vennayya, the brahmana, by Samkaraganda, in the cyclic year Vrishabha [921 A.D.] The present donor Revarasa ruler of Medaku-30 belonged to Maṭura vamsa, with his headquarters at Balia Ravipol. The members who confirmed the gift were the eight Prabhus and one hundred mahajanas of Velluru. The actual gift comprised the Siddhaya, accrued out of the lands which include Regadu. The gift was made in the presence of Adityaya, Revayaegavunda, Kuchiraju of Ravipol, Doppelige Naranayya, Bejaya Gavunda, and Tooparani Buyyana Gavunda. The gift was made under the orders of King Ahavamalla. The executors of the gift were Korapara Revarasa, Chavundayya, Kuchiraju, Gundamayya manevergade and Gunasagarabhata. This record is important as it contains the earliest reference to Medak-300.

No. 6

Reference : Annual Reports 1983-1984, Department of Archaeology and Museums
 Government of Andhra Pradesh, 1988.
 Page No : 48 and 49.

Place : Ghanpur, Janagon Taluk, Warangal District.
 Dynasty : Western Chalukya (Kalyana).
 Reign of : Satyasraya Irvabedenga.
 Inscription date : 27th July A.D. 979
 Language : Telugu and Kannada.

This inscription is inscribed near Virulachenumetta. It is incomplete and damaged. Seems to refer to a certain grant of land by the Gavunda Samkanaraya of Karakunta village while Irvabedemga Satyasraya was the crown prince. The notable feature of the record is that it reveals for the first time the full name of Irvabedemga as "Srimat Satyamadeva".

No. 7

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums
 Government of Andhra Pradesh, 1988.
 Page No : 54 and 55.
 Place : Sitaramapalli, Gazwel Taluk, Medak District.
 Dynasty : Western Chalukya (Kalyana).
 Reign of : Ahavamalla
 Inscription date : 24th December A.D. 979
 Language : Kannada.

This inscription is inscribed in the field of Sri Narasayya called Akkalaguddam. This inscription records the gift of the income *viz.*, Siddhaya of 125 gadyanas and bhatta of 120 visas out wet land (Khandugas) to the Brahmanas of Velura included within the Baliya Ravipola by Revarasa in confirmation of the earlier grant made by certain Sankaraganda. Baliya Ravipola is said to have been included in the Medaku 366. The Brahmanas are 8 Prabhus and 100 Mahajanas. The queen was also mentioned among the other executors of the gift. The names of the witnesses were mentioned.

No. 8

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 11 to 12
 Place : Betolu, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tailapa-II
 Inscription date : 23rd May, A.D. 987
 Language : Kannada
 Script : Telugu-Kannada.

This inscription is on the hill called Jinjarakonda, outside the village. The record mentions a gift made by Somayyarsar, feudatory of Ahavamalladeva [Tailapa-II] belonging to the lineage of the Chalukyas and Thippaiah and his son Gundaiah, measuring 2 matters of Neerunela and 30 matters of black soil to the teacher Somanabhatta who belonged to the Mulasangha of Yapaniya gachcha of Medak. It also mentions a Jaina Basadi in Medak.

No. 9

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).

Page No : 5 to 6
 Place : Kolanupaka, Bhuvanagiri Mandal.
 Dynasty : Western Chalukya
 Reign of : Ahavamalla [Taila II]
 Inscription date : 30th October, A.D. 987
 Language : Telugu and Kannada.

This inscription is on a stone set up in front of Jaina Mandir. The inscription refers itself to the reign of the Chalukya king Ahavamalla, probably Taila II and mentions some merchant guild. Other details are not clear.

No. 10

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 19 to 21
 Place : Karimnagar
 Dynasty : Western Chalukya
 Reign of : Ahavamalladeva.
 Inscription date : 7th March, A.D. 992
 Language : Telugu

This inscription is on a stone in the local museum. The record seems to be incomplete. It states that a certain commander of the army, name not clear, visited along with his army the temple of Mallikarjuna Deva and endowed it with some wetland and a flower garden.

No. 11

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 21 to 24
 Place : Choppadandi, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : Ahavamalladeva.
 Inscription date : 3rd July, A.D. 992
 Language : Telugu

This inscription is on a stone at the place called Melakunta near the village. The record registers the construction of the tank Achebbe-*samudra*, named after Achabbe, the (daughter) of Anungu Duggarayya the follower of Irivbeddenga and the monetary gift of [70...] *drammas* and lands by the letter's *dadi* Devakabbe.

No. 12

Reference : Indian Archaeology 1981-1982, A Review.
 Page No : 82
 Place : Naganur, Karimnagar.
 Dynasty : Kalyana Chalukya
 Reign of : Ahavamalla (Taila II)
 Inscription date : A.D. 992.
 Language : Kannada.

This inscription belongs to the reign of Ahavamalla (Taila II) and is in Kannada language and characters. It is dated in Saka 914, Nandana (A.D. 992). It records the construction of the Narayana temple and also registers some gifts of land. A certain Sivadeva and *Mahajanas* are also referred to in the inscription.

No. 13

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 24 to 26
 Place : Jammikunta, Huzurabad Taluk, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : Ahavamalladeva (Tailapa II)
 Inscription date : 5th April, A.D. 995
 Language : Telugu.

This inscription is on a Garuda-*stambha* in front of the Siva temple. Records the gift of some wetland and other lands and two *ratanas* to the god Aditya by a certain Nagiyagavunda of Jammikunta village. Incidentally it mentions the king's northern expedition and his victory over Uppala (the country of the Paramara kings).

No. 14

Reference : Epigraphia Andhrlica, Volume-II. (1974)
 Page No : 36 to 39.
 Place : Jammikunta, Huzurabad Taluk, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : Ahavamalladeva
 Inscription date : 20th April, A.D. 995
 Language : Telugu, Sanskrit and Kannada.

Jammikunta Inscription of Ahavamalladeva, S. 917 by

N. Mukunda Rao, M.A.

The subjoined inscription is incised on the two sides of the Dhawaja Stambha in the Isvara temple in Jammikunta, Huzurabad taluk, Karimnagar district.

The alphabet of the inscription is Telugu-Kannada of the 10th century A.D. The language of the inscription is Kannada except the imprecatory verse which is in Sanskrit. The inscription runs into 53 lines. It is fairly well preserved, except a few letters which are damaged in lines 19-23 of the first side and lines 10, 12, 21, and 22 of the second side.

The record is dated in S. 917 expressed in words, Manmatha, Vaisakha su. *Aksha-tadige* corresponding to Saturday, 20th April, 995 A.D.

The inscription begins with the auspicious word '*Svasti*' followed by '*Sri Prthivi-vallabha maharajadhiraja paramesvara paramabhattacharakam Chalukyabharanam Satyasraya-*

kula-tilakam, etc., usually found in the Chalukya inscriptions of the period. Next, it refers to the northern expedition of Ahavamalladeva against Uppala. Lastly the donative portion mentions Nageya, the *Gavunda*, of Jammikunta, who made a gift of land to the god Aditya (lines 10 and 11) which consists of (1) 2 *khandas* of *nirunela* comprising 20 *martars* of land and (2) 120 *martars* of dry land between the Eastern Water Course by the side of Mulasthanana and the Crown land and two *ratnas*, for the maintenance of a lamp. The gift was made for the benefit of his wife Vemakkabbe. Nageya, the *Gavunda* of Jammikunta, perhaps made the gift after participating in his overlord's northern expedition.

It is stated that Ahavamalladeva was ruling the kingdom after winning a victory over Uppala during his conquest of the northern quarter (“*Uttaradigvijayadol Uppalanam geld= arasuge-yuttamire*”).

The inscription, as stated above, refers to Ahavamalladeva's expedition for the conquest of the northern quarter and his victory over Uppala, obviously during the course of the expedition. From the *prasasti* it is clear that Ahavamalladeva was a prince of the later Western Chalukya family of Kalyani. The title '*Ahavamalla*' is common enough among the Western Chalukyas. The date of the inscription as well as the reference to Utpala leaves no room for doubt that Ahavamalladeva referred to in the inscription is none other than Taila II. The date of the record S. 917 Manmatha (995 A.D.) falls within the reign of Taila II who is known to have ruled from A.D. 973 to 997.

Uppala or Utpala against whom he led the expedition is a well-known *alias* of the Paramara king Vakpatiraja-Munja of Malva (A.D. 974-95). Another record of Ahavamalladeva found in the Chikkerur village in the Dharwar district which is dated in S 917 Jaya, Phalguna, refers also to the northern expedition of Ahavamalladeva against Utpala. These two records allude obviously to the same expedition. The reason for leading the expedition against Utpala is not far to seek. Taila II after overthrowing the Rashtrakutas not only made himself master of the dominions but also regarded himself as their political successor and supreme lord of the empire. As Utpala, that is, Vakpatiraja-Munja also coveted power and the territories of the former Rashtrakuta emperors, they naturally became enemies and began to fight with others for attaining their objective. This expedition, if we can depend on Merutunga's testimony, was the last of a series of seventeen, in all of which except the last, the Paramara had the upper hand over the Chalukya. In the end however, the tables were turned. Utpala not only suffered defeat but also had the misfortune of falling into the hands of his enemy who promptly threw him into prison and ultimately put him to death.

The death of Utpala (Vakpatiraja-Munja) mentioned also the Jaina work, '*Subhashitaratnasandoha*', which was composed by Amitagati in V.S. 1050 or 993-994 A.D. Munja's death could not have taken place in A.D. 993-994 as stated by Amitagati, because available contemporary epigraphical evidence indicates a later date. Probably there is some mistake regarding the date of the composition of '*Subhashitaratnasandoha*'.

The present inscription taken together with the Chikkerur record enables us to fix the probable duration of the expedition as well as the date of the death of Utpala Vakpatiraja-Munja.

The Chikkerur record, as mentioned above, dated S. 917 Jaya, Phalguna-*masa*. The present inscription is dated in S. 917 Manmatha Vaisakha-*masa*. The duration between the two dates is barely two months; the former indicates time, when Ahavamalla set out on expedition against Utpala, and the latter refers to the time of its completion.

The present inscription which records a gift of land in the village of Jammikunta in the heart of Telingana confirms the evidence of Merutunga who refers Taila II as the 'Lord of Telinga'.

Of the geographical names mentioned in the present record Jammikunta is the modern village of that name, a firka headquarters in Huzurabad taluk, Karimnagar district. There is another village name ending in 'vadiya'; which cannot be read properly as the stone has peeled off at that place.

No. 15

Reference : Indian Archaeology 1987-1988, A Review.
 Page No : 117
 Place : Durku Banswada, Nizamabad.
 Dynasty : Kalyani Chalukya.
 Reign of : Tailapa II.
 Inscription date :
 Language : Kannada.

This inscription is in Kannada verse, and belongs to the time of Tailapa II of the Kalyani-Chalukya Dynasty. It records the gift of an *agrahara* to the family preceptor Chandrasi.

No. 16

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 91
 Place : Durki, Banswada, Nizamabad.
 Dynasty : Western Chalukya (Kalyana)
 Reign of : Tailapa-II.
 Inscription date :
 Language : Telugu and Kannada.

Beginning of the record was lost. It records the gift of an *agrahara* to the family preceptor *Bhadra rasi*, a Saivaite Pontiff. Also mentions *Tailaparasa*, as another inscription at Kulcharam in Medak District. Which also calls him as *Tailaparasa*. It is interesting to note that the record does not furnish any prasasti of Tailapa.

No. 17

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 17 to 19
 Place : Vemulawada, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : Ahavamalladeva.
 Inscription date :
 Language : Telugu

This inscription is on a broken stone in the tank. The record begins with the Chalukya-*prashasti* and introduces the king Ahavamalladeva who is described as the conqueror of the

Chola armies. One of his subordinates or officers (name not found) is said to have made some gift to a certain Maheswara Sakti-*pandita* for feeding the ascetics.

No. 18

Reference : Department of Archaeology and Museums, Andhra Pradesh.
Annual report on Epigraphy, 1967.
Page No : 128 and 129
Place : Mudigonda, Khammam.
Dynasty : Western Chalukya (?)
Reign of : Bedamgadeva (Satyasraya ?)
Inscription date : A.D. 999
Language : Kannada

This inscription is on a broken stone in the field. Fragmentary. Contents not clear. Seems to record the digging of a *kolanu* (tank) by *uppara Akamaya* (.....).

No. 19

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 38.
Place : Alampur, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of :
Inscription date : A.D. 1001.
Language : Kannada.

This inscription is dated S. (923 mistake for 973), Khara Kartika Puranima, Monday. It seems to register a gift by the attendants of Pancharasi Bhattaraka the *mahasthanapati* of Brahmesvara temple-other details are lost.

No. 20

Reference : Inscriptions of Warangal District. (2016)
Page No : 16 to 17
Place : Cherial, Jagan taluk, Warangal District.
Dynasty : Western Chalukya.
Reign of : Irvabedemga (Satyasraya)
Inscription date : A.D. 1001-02
Language :

This inscription is inscribed on a stone laying in the south of the village. States that during the ever increasing prosperous reign of Irvabedegadeva (Satyasraya), Bakka-babbe, the elder sister of Ayvabbadevi (queen) granted a *dasvandhamanya* to Cheriya Govaya-gavunda. Malliya, Bijjamayya, the *senabova* (accountant) of Ayvabba and Gokarnnayya the *senabova* of the *gavunda* wrote it.

No. 21

Reference : Inscriptions of Warangal District. (2016)
 Page No : 18 to 19.
 Place : Narayanagiri, Warangal District.
 Dynasty : Western Chalukya.
 Reign of :
 Inscription date : A.D. 1004
 Language :

This inscription is inscribed on a boulder outside the village. It states that a certain chief named Gunagarasa who bears the titles *Ekkala-sahasa*, *mahasamantadhipati*, *Satyagraha kulanvaya* was ruling the kingdom, his subordinate Gamgeyarsar granted some gift to the god Mallikarjuna installed by his *padida* Samkamayya.

No. 22

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 26 to 29
 Place : Kadparti, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : [Iriva] Bedemga [Satya]sraya.
 Inscription date : 17th March, A.D. 1005
 Language : Telugu

This inscription is on old stock. Fragmentary. It mentions Armakumda-seven thousand and Kadipalu-seventy including in the former and registers certain gifts of *siddhaya* and land. Donee's name is not clear.

No. 23

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 18 to 19
 Place : Vendikole, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Irivabedemga Satyasraya.
 Inscription date : 26th September A.D. 1006.
 Language : Kannada.

This inscription is on a pillar lying in the field of S.No. 294 called 'Pogachenu'. The inscription records the gift of 8 *marttars* of garden land in *Vendikole* to *Vimalachandra Pandita* of the Jinalaya of Ramesvaram, after washing the feet of the said Pandita by *Gamgayyarsar*, for the merit of Somayyarsar, while Irivabedemga was ruling from *Ravulakola*.

No. 24

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 19 to 22
 Place : Koduru, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana

Reign of : Irivabedemga.
 Inscription date : 26th September A.D. 1006.
 Language : Kannada

This inscription is on a pillar on the tankbund at the entrance of the Village. This inscription records the gift of the village Koluru to Brahmalimgabhata of the temple of Gangesvara of Pottalakere towards the daily rites of the god Ramesvara Bhavarala tirtha by persons named Ketakaarasi, Somayya and Namayya on the occasion of Tula Samkranti.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1986-87.
 Page No : 38.
 Place : Koduru, Medak District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Satyasraya-Irivabedanga.
 Inscription date : A.D. 1006.
 Language : Kannada.

This inscription is on a pillar laying on the tankbund of the village. Registers the gift of the village Korur along with the open field and waste lands to Brahmalingibhatta belonging to Gangesvara of Pottlakere by *Mahasamata* Gangayyarasa when the king was camping at a place called Ravulakone. The grant was made in front of god Ramesvara of Polaparela. The inscription is installed by Bittyaya of Gangarasa's family.

No. 25

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 23 to 24
 Place : Vendikole, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Irivabedemga deva Satyasraya.
 Inscription date : 27th September A.D. 1006.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone slab in the fields of the village [Sur. No. 294]. States that while Irivabedemga Satyagraha was ruling, his feudatory Maha Samantha Abhinava Karna Gangaiahrasar made a gift of land in Endikole to the temples of Ramesvara and Soma Jinalaya of Ravirela after washing the feet of Sri Balachandra Pandita.

No. 26

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 24 to 26
 Place : Vendikole, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Irivabedemga.

Inscription date : 27th September A.D. 1006.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a slab in front of Siva Temple. Records the gift of land as per royal measure to Vimalachandra Pandita of Soma Jinalaya by a certain Mannerasa, during the time of Mahasamanta, mahamandalika Bujjaiharasar, when Irivebedega was ruling from his camp at Ravolakole.

No. 27

Reference : Inscriptions of Warangal District. (2016)
 Page No : 19 to 22.
 Place : Ponnayolu, Warangal District.
 Dynasty : Western Chalukya.
 Reign of : Irivabedamga (*Satyasraya*)
 Inscription date : A.D. 1006 (S. 929)
 Language :

This inscription is inscribed on a stone in the *Garbhagriha* of Vishnu temple. States that Arasapayya an *Angaraksha-tantrapala* (captain of the bodyguard) of Irivabedamgadeva (*Satyasraya*) made gift of 40 *martyrs* of land (*belvola*) to the south of the tank in the east of Ayyanavole and 30 *martyrs* of black soil in the west to Kesanamayya of Vaji-kula.

No. 28

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 2 to 4
 Place : Punnavolu, Warangal
 Dynasty : Western Chalukya.
 Reign of : Iriva Bedana
 Inscription date : 19th October, A.D. 1007.
 Language : Kannada.

The village is about ten miles from Warangal to Hanamkonda-Khammam road. There is an old temple in the village. The idol of the main deity is missing in the temple and in its place a pillar containing this epigraph and another pillar without any image or writing are erected side by side. The inscribed pillar contains at the top portion of its fourth side a Vishnu image without four hands carved in bas-relief and the same side faces the entrance to the temple. No other indication as to the identity of the deity whom the temple was meant to house available at present. Curiously enough the contents of the epigraph too shed no light on this point.

The date of the inscription is Saka 929 Plavanga, Kartika Sukla 5, Thursday (A.D. 1007 October 19, the week day being Sunday).

The western Chalukya king Iriva Bendana is mentioned with the usual *Prasasthi* of the dynasty. His *Angarakshaka tantrapala* named Arasapayya granted 40 *mattars* and 30 *mattars* of lands on the southern and western sides respectively of the eastern tank of Ayyanavola village to a Brahmin Kosanamayya of the Vaji-kula, for the merit of his (the donor's) family.

In the Warangal region only a few pre-Kakatiya inscriptions have been discovered so far. The present one is the earliest known record of Chalukyas of Kalyani in this part of the country. It seems that Telangana was included in the Western Chalukyan domains from the time of Taila II, as the Jaina author Meru Tunga refers to Taila as the king of Telangana.

(Also)

Reference : Indian Archaeology 1957-1958, A Review.
 Page No : 55
 Place : Punyavolu, Warangal.
 Dynasty : Western Chalukya.
 Reign of : Irvabedangadeva
 Inscription date : A.D. 1007.
 Language :

The epigraph, belonging to the rule of Irvabedangadeva and dated Saka 929 (wrongly written as 939) and Plavanga (A.D. 1007), records the gift of lands in the villages of Ayyanvolalu and Bilvola as *pannasa* to Kesanamayya of the Vaji-kula by Arasapayya, the *tantrapala* and *angaraksha* of the king.

(Also)

Reference : Archaeological Survey of India
 Annual Reports on Indian Epigraphy 1957-58
 Page No : 24
 Place : Punyavolu, Warangal District.
 Dynasty : Chalukya of Kalyana
 Reign of : Irvabedamgadeva
 Inscription date : A.D. 1007 or A.D. 1017
 Language : Telugu.

This inscription is on a pillar set up in the *garbha-griha* of the ruined temple, dated Saka 939 (wrong for 929), Plavama, Karttika su. 5, Thursday, Irregular. Records gift of a tank and lands in the village of Ayyanavolu as *pannasa* to Kesanamayya of Vaji-kula by Arasapayya, the *tantrapala* and the *angaraksha* of the king. Stipulates the *siddhaya* on the gift lands as 35 *drammas*.

No. 29

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 26 to 28
 Place : Vendikole, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Irvabedemga
 Inscription date : 15th January A.D. 1008.
 Language : Kannada

This inscription is on a pillar lying in a field near Polimera [outskirts] of the village towards Lingampally. The record registers the gift of 120 *marttars* of land, after obtaining

permission from the arasapuravari to the Namayyasetti basadi of Endikola, after washing the feet of the priest of Kandi. The said gift was made by Kiriyananna and his wife Irugalle.

No. 30

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 29 to 31
 Place : Choppadandi, Karimnagar District.
 Dynasty : Western Chalukya.
 Reign of : Irivebedemgadeva.
 Inscription date : 11th April A.D. 1008.
 Language : Telugu.

This inscription is on a stone in the temple Sambhunigudi. Incomplete. The second side of the epigraph is much abraded and not clear.

It seems to record some gift of lands to the god Divakesvara, set up by Divakabbe, the *dadi* of the king Irivebedemga in the village Choppamdyandi.

No. 31

Reference : Indian Archaeology 1986-1987, A Review.
 Page No : 103
 Place : Elmal, Medak.
 Dynasty : Kalyana Chalukya of Kondaveedu.
 Reign of : Irivabedemgadeva.
 Inscription date : A.D. 1009
 Language : Kannada.

Engraved on a slab lying on the bund of the village tank and written in Kannada language and characters, the record is dated Saka 931 (AD 1009) and states that when the Chalukya king Irivabedemgadeva was staying in his transit camp Ravulakonde, *mahasamanta* Gangayyarasa made the grant of the village Kolor to the deity Ramesvara of Chelvarala-*virriza* on the day of Tula-samkranti. The gift is stated to have been entrusted to Gangesvarada-Brahmalimgibhatrar of Pottalakere, after leaving his feet.

No. 32

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 132 and 133
 Place : Pallagutta, Warangal District.
 Dynasty : Chalukya (In the original source written as Kakatiya)
 Reign of : Satyasraya
 Inscription date : A.D. 1010
 Language : Telugu and Kannada

This inscription is on the pillar in the Museum and dated as S, 933 Sadharana falls in S. 932 and not in 933, A.D. 1010. Mentions certain *Maha Samantadhipati* who bore epithets *Sahaja Turaga Vidyadhara* and *Ranamukha Bhairava*. It registers the gift of flower garden and

dwelling site, towards the perpetual lamp and daily offerings to the God (name lost). Bhimarasa mentioned in this record seems to be identical with *samanta Kesari Bhimarasa*. a feudatory of *Satyasraya* who held *Banawasi* from 1002 to 1006.

No. 33

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 28 to 30
 Place : Chepyal, Siddipet Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Irivabedemga
 Inscription date : A.D. 1013.
 Language : Kannada

This inscription is on a pillar in the Lakshmi Chennakesava temple, 2 kms. Away from the Village. The inscription is badly damaged. Seems to record a gift of land under a tank for an establishment by the Prabhus and mahajanas of Cheppali.

No. 34

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 30 to 32
 Place : Nandikandi, Siddipet Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Vikramaditya [V].
 Inscription date : 23rd December A.D. 1014.
 Language : Kannada.

This inscription is on a slab in front of Ramalingeswara temple. The inscription registers the gift of vrittis from his bhattasvamyas teja vritti land, by pampa Permmmandi, towards the daily rites of the god Namesvara of Koduru, after washing the feet of Vakhyanadevara of Kiriyaakandi, for the merit of prabhus Buyyanayya, Marajayya and Madikabbe.

(Also)

Reference : Department of Archaeology and Museums, Andhra Pradesh.
 Annual report on Epigraphy, 1967.
 Page No : 134 to 135
 Place : Nandikandi, Siddipet Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Vikramaditya [V].
 Inscription date : 23rd December A.D. 1014.
 Language : Kannada.

This inscription is on a stone set up in front of the *Dhvajastambha* of the temple, dated S. 936; Nala, Uttarayana Samkranti, Thursday. [A.D. not verifiable, Ananda corresponds to S. 936 and Uttarayana Samkranti falls on Friday A.D. 1014 Dec. 24]. Records the gift of the village Kovuru to the god Namesvara after washing the feet of Vakhana (Vrishana ?) deva of

Kiriya Kandi by *Mahamandalesvara* Pampa Permadi. A grant for feeding fifty Ascetics and students was also made by other chiefs.

No. 35

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 32 to 32 f
 Place : Bellapur, Narayanakhed Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : (Jagadekamalla I).
 Inscription date : A.D. 1014.
 Language : Kannada.
 Script : Telugu-Kannada.

In Front of Anjaneya temple. Very much damaged. Mentions only the name of the king Jagadekamalla and the Saka and cyclic years.

No. 36

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 19 and 49.
 Place : Kohir, Medak District.
 Dynasty : Chalukya of Kalyana.
 Reign of : Vikramaditya V and Bhuvanaikamalla (Somesvara II).
 Inscription date : A.D. 1014 and A.D. 1050-51.
 Language : Kannada.

This inscription is on four sides of a slab built into the Virasangayya-katta. The same king also dated saka 991 refers to Pampa-permanadi as a subordinate of the king. The Nandikandi and Kolkur records (*A.R. Ep.*, 1960-61, B 94 and B 91) dated Saka 936 (1014 A.D.) and Saka 972 (1050-51 A.D.), respectively refer to a Pampa-permanadi as a feudatory of Vikramaditya V and Somesvara I. If Pampa-permanadi of our record is identical with his namesake mentioned in the other two epigraphs then we may have to suppose that he held the office for a long period of 55 years. Veltur also refers to *mahapradhana* Pampa-permanadi and gives the name of his wife as Jakkaladevi. The details pertaining to the king and date are lost, the record being unfortunately fragmentary.

Remarks

Lower portion of the slab is broken and lost. Seems to register a gift to a *basadi* constructed by *Padavala* Chavundamayya, a disciple of Subhachandra-siddhantadeva. Refers to Pampapermanadi who was a subordinate to the king.

No. 37

Reference : Epigraphia Andhrica, Volume-II. (1974)
 Page No : 50 to 55.

Place : Chilkur, Hyderabad District.
 Dynasty : Chalukya.
 Reign of : Vikramaditya V. (1008-1014)
 Inscription date : 11th century A.D.
 Language : Kannada and Sanskrit.

Chilkur Pillar-Inscription of Chalukya Vikramaditya V by

C.T.M. Kotraiah

The subjoined inscription, now housed in the Khazana Buildings, Golkonda, is engraved on the four faces of a square pillar originally found at Chilkur in Hyderabad district. Chilkur is a small village about twenty miles from Hyderabad city, on the way to Vikarabad via Himayat Sagar.

The inscription consisting of 101 lines is written in the Kannada characters of the 11th century A.D. Lines 1 to 69 are written in the mediaeval Kannada prose while the concluding part is in metrical Sanskrit.

Palaeographically the letters are regular for the period to which they belong *i.e.* 11th century A.D.

The date of the inscription is given in lines 40 to 42. This part reads as *saka- bhupala kalati kranta-namadheya-samvatsara-satanga 19 (-) 4; Paridhavi-samvatsara-d-Asvayuja-sudha 8 rasam*, Wednesday. On the strength of the name the cyclic year (*Paridhavi*) as also the names of the Chalukya King Tribhuvanamalla and the Malava King Bhojadeva the year may be restored as 934 which corresponds to the 25th September 1012 A.D. The reasons for taking the year as Saka 934 are as follows:

The inscription mentions Chalukya-abharana Sri Tribhuvanamalla and Malava, Bhojadeva. Tribhuvanamalla is a title borne by both Vikramaditya's V and VI: the latter ruled from A.D. 1076-1126. But Bhojadeva of Malava was not a contemporary of Vikramaditya VI, as he ruled from A.D. 1000 to 1055. As the present inscription makes Tribhuvanamalla a contemporary of Bhojadeva of Malava, the former has to be identified only with Vikramaditya V (A.D. 1008-1014).

Secondly the Kotavumachgi inscription clearly mentions the year Saka 934 along with the same cyclic year *Paridhavin* as belonging to Vikramaditya V.

Thirdly another unpublished inscription from the same place mentions King Tribhuvanamalla as a contemporary of Padmanabhayya one of his feudatories; the inscription is dated clearly in the Saka year 933 *i.e.*, only one year before the issue of the present record by the same Padmanabhayya. Further according to an unpublished inscription a locality Lombulike seventy, to which the present inscription also refers to was under the charge of one Kumara Jayasimhadeva in A.D. 1096 during the reign of Vikramaditya VI, whereas the present inscription refers to Dandanyaka Padmanabhayya as the feudatory in charge of Lombulike Seventy (L.34 to 37). Thus viewed from all points, the inscription has to be ascribed to the reign of Vikramaditya V only.

This inscription is important in more than one way. In the first place it throws more light on the political activity of Chalukya Vikramaditya V and his relations with Bhojadeva of Malava. It is well known to scholars that the Chalukyas of Kalyani and the Parmaras of Malwa were constantly at war with each other. Now this inscription refers without any uncertainty to the rivalry between Vikramaditya V and Bhojadeva. Lines 15 to 17 of the inscription state that the king Tribhuvanamalla, with intentions of conquering the North and uprooting the King Bhoja of Malava, was camping on the bank of a river. The unpublished inscription of Saka 933 of king Tribhuvanamalla (*i.e.* Vikramaditya V) merely mentions the conquest of the west but nothing about north or Malava. For the present it is safe to state that these two dynasties were warring with each other quite frequently and neither could establish its power over the other decisively or permanently. The present inscription shows that Chalukya Vikramaditya V like other kings of this dynasty was also at war with Bhoja of Malava.

The second point of importance of this inscription is the fact that it gives us the name of a new feudatory and commander of Vikramaditya V namely Padmanabhaiah (*mahasamantadhipati*.....*Sri mahadamadan-yaka Padmanabhaiah arasar L.22 and 33 to 35*). As already stated this Padmanabhaiah was in charge of Lombulike-Seventy at the time of the issue of this inscription and the one issued in Saka 933.

The present inscription also mentions for the first time a division known as Lombulike-Seventy (L.35 and 36). Chilkur appears to have been the headquarters of this division since a subsequent inscription dated A.D 1096 of the time of Vikramaditya VI clearly states that this Chilkur was the capital (*rajadhani*) of the Lombulike-seventy.

This is one of the few inscriptions which may be ascribed definitely to Chalukya Vikramaditya V.

The inscription commences with an auspicious symbol and the words, *svasti* and *bhadramastu*. Then it announces that this is a *Jaina* inscription (L.1 and 2) since the grant made in this is to a *Jaina tirthankara* i.e., *Parsvanatha-devaru* (L.6). It is followed by the well-known titles of the kings of Kalyani Chalukyas, such as *samasta-bhuvanasraya*, *Sri prithvi-vallabha*, *maharajadhi-raja*, *paramesvara*, *parama-bhattaraka*, *Satyairaya-kula-tilaka*, *Chalukya-abharana* (L.2 to 9). The personal title. Tribhuvanamalla comes at the end and not the name Vikramaditya (L.9 and 10). The name of Vikramaditya is mentioned later while mentioning the epithets of the donor, where it is stated that the donor was the servant of Vikramaditya (*Vikraman-amku-karam*; L.30).

The inscription states that Tribhuvanamalla (Vikramaditya V) had been ruling (L.11-15) at the time, and he was then camping on the bank of a streamlet Payani (L.18-19) with a view to conquer the North and overthrow Bhojadeva of Malva (*Uttara-digvijayartha-Malava Bhojadeva nirmulan-akshapadim* L.15-17).

Then it proceeds to give important epithets of Sri Padmanabhaiah, such as *pada-padm-opa-jivi*, *samadhigata pamchamahasabda*, *maha-samantadhipati*, *maha-prachanda-damdanayaka*, *sishta-jandtraya*, *asrita-jana-chintamani*, *vivekara samusta-guna-nilaya*, *nija-kula-tilaka*, *nanniya-meru*, *rupa-narayana*, *vikraman-amka-karam*, *vairbha-kumthirava* and *others* (L.19-32). It mentions the donor *Damdanayaka* Padmanabhaiah-*arasar* as ruling the Lombulike-Seventy (L.33-37).

Lines 37 to 42 give the details of the date already discussed.

Then it states that a grant was made to the Jaina temple and the god Parsvanatha, the Excellent at Chilkur (L. 42-47) by the above donor.

The purpose of the inscription is to grant (L.47-69) lands, the details of which are as follows:

First was the land (*rajamananela*) *mattar* 50 by the royal standard bound by the land of Santivarmayya's house to the west, river (streamlet) *Vasanta* to the north, land of Kesavayya to the east and big (*Piriya*) land to its south.

The second piece of land granted was the land (red soil one) of *mattar* 50 of Vanagapalli situated to the east of Madapalli.

The last piece of land was the one measuring *mattar* 3, a flower-garden situated to the west of Chimchamasetty's tank.

The inscription ends with the usual imprecatory part in Sanskrit; it is composed in *Vrtta* metre (L. 69-101).

Villages Vanagapalli and Madapali might have been situated in the same locality but are not identifiable at present. Similar is the case with the streamlet *Vasanta*. But the streamlet Payani may be identified with a small tributary to the river Musi, now feeding the Gandipeta tank.

No. 38

Reference	: Indian Archaeology 1992-1993, A Review.
Page No	: 114
Place	: Vendicole, Medak.
Dynasty	: Chalukya.
Reign of	:
Inscription date	: A.D. 1017
Language	: Kannada.

Of the two Kannada inscriptions, on two different stones set up in the field outside the village, belonging to the Chalukya chief Irivabedemgadeva and dated 939, Parabhava corresponding to AD 1017, the first one records the grant of lands at Vendikola by Bijjeyyarasa to Soma-Jinalaya. The second inscription, registers the grant of lands at Vendlikola by Gangayyarasa to the deity Ramesavaradeva of Polparela-tintha. The gift was entrusted to the Jain pontiff Vimalachandrapanditabhattacharaka of Soma-Jinalaya, for the merit of Somayyarasa.

No. 39

Reference	: Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No	: 113.
Place	: Velpugonda, Andole, Medak District.
Dynasty	: Western Chalukya.
Reign of	: Jadekamalla Jayasimha Vallabha- II

Inscription date : 12th July A.D. 1019
 Language : Telugu and Kannada.

Registers some gift of land to the God *Mailaradeva*, in the village *Velupugonda Kusuvamurre* of Savalakka. Grant portion damaged. It is interesting to find the mention of the god *Mailaradeva* in Chalukya inscriptions, which is popular during the Kakatiya period and occurs in *Srimadhas bhiramam*.

No. 40

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 1 to 3
 Place : Neela, Renjal Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Jagadekamalla
 Inscription date : 26th April, A.D. 1024
 Language : Kannada.
 Script : Telugu-Kannada

This inscription is on a pillar near the temple of the village goddesses Pochamma gudi, near the tank bund. This inscription registers the gift of *Kariyanela* (black soil) to the temple *Traipurusadeva* of the village *Nilaya* by a certain *Madi Vareya Gavumda*.

No. 41

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 33 to 36
 Place : Khadarabad, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Jagadekamalla
 Inscription date : 24th December, A.D. 1024.
 Language : Kannada.

This inscription is on a pillar lying in the middle of the village. The inscription registers the gift of lands consisting of gadde and garden varieties, in the *agrahara* of Komdukamburu, after washing the feet of a brahmana, proficient Vedavidya, in the assembly hall of the temple of Traipurushadevara, by Muliyaasetti in the presence of the mahajanas headed by Revaraja, lord of Komdukamburu, while mahamandalesvara Pampa Permmmanadi was administering the area from Morakhandi. The gift was made for the maintenance of the mendicants.

No. 42

Reference : Indian Archaeology 1960-1961, A Review.
 Page No : 43
 Place : Warangal.
 Dynasty : Chalukya.
 Reign of :
 Inscription date : A.D. 1024.
 Language :

Dated in the cyclic year Plavanga, equated wrongly with Saka 910 instead of 929 (A.D. 1007), an inscription from Illimda records the grant of two *maruttu* of land as *pannasa* to the Aditya-griha on the occasion of a solar eclipse. Another record in Kannada from Guduru bears a date in the cyclic year Krodhin, equated with the forty-ninth year (A.D. 1124) of Tribhuvanamalla Vikramaditya VI and gives a genealogical account of the chiefs of the Viriyala family. It records the endowment of village Bammera, included in the Velpugonda-24 division, by Malla of this family, who was the son of Beta and grandson of Sura and was a general under *kumara* Somesvara, for the temple of Mallesvara built by him. Another inscription in Telugu verse on the same pillar contains an account of the members of the same Viriyala family from Poranti Venna of Durjaya-kula to Sura.

No. 43

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 36 to 39
 Place : Mubarakpur, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Jagadekamalla
 Inscription date : 23rd May, A.D. 1026.
 Language : Kannada.

This inscription is on a pillar lying in the fields outside the village. The inscription records the gift of land measuring 10 *mattars* in the grama (name lost) within Kasavula to Ayyana basadi by Pampa permmanadi after washing the feet of Rama Chandra Siddhanta Bhattaraka of Kanurgana.

No. 44

Reference : Indian Archaeology 1960-1961, A Review.
 Page No : 41
 Place : Hyderabad.
 Dynasty : Chalukya.
 Reign of : Jayasimha-II
 Inscription date : A.D. 1027
 Language :

This inscription was in Hyderabad State Museum. This inscription of the following are of interest : (i) a record dated Saka 949 (A.D. 1027). registering gifts of land, an oil mill and a flower-garden in *rajadhani* Piriya-Mosangi to a *basadi* by princess Somaladevi, daughter of Jayasimha (II), while she was camping at Pulipodaru.

No. 45

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 145.
 Place : Mittakandala, Vikarabad.
 Dynasty : Western Chalukya
 Reign of : Jagadeka Malla
 Inscription date : 5th December A.D. 1028
 Language : Telugu and Kannada.

States that, while *Jagadekamalla-I* was ruling, a certain *mahamandaleshwar Kundamarasa*, son of *Irivabedagadeva*, who held a string of epithets such as *Banavasipuravaresvara*, *Chamunda labdhavara prasada*, made some gift of land in the village *Mitta Kadambura* situated in *Lombaliki 70*, to a Jaina basadi named *Gundana basadi*. In the end the record mentions the names of Jaina teachers, *Nemichandra Bhattara*, disciple of *Shri Vasupujya Bhattara*, and *Kumara kirtti bhattara*.

No. 46

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 141.
 Place : Mittakankal, Vikarabad.
 Dynasty : Western Chalukya
 Reign of : Jagadeka Malla
 Inscription date : 19th December, A.D. 1028
 Language : Telugu and Kannada.

Issued by *Kundamarasa*, son of *Irivabedangadeva* (alias) *Sattigadeva*. Lord of Banavasi Pura bearing a string of titles while *Jagadekamalla*, his paternal uncle was ruling at Etagiri. It records the original gift of land made by the King *Jagadekamalla* to the Basadi in *pottala kere* on the occasion of Uttarayana Sankranti. The land is situated in the area Kadambur, in between the Rebaliyagova and Lombalika 10. It is composed by Komara Kirtti Bhattaraka and Neimichandra Bhattaraka the Sishyas of Vasupujya Bhattaraka. *Kundamarasa*, of this record, seems to be the same *Kundamarasa*, who was a subordinate of Satyasraya and called himself as his son, and continued till the reign of Somesvara. Gopal opines that he was actually not the son of Satyasraya.

No. 47

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 43
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Jayasinga Vallabha Jagadekamalla
 Inscription date : A.D.1028.
 Language : Kannada.

This inscription is on a hero stone in the museum. It states that a certain *Jaisinga Vallabha* came with an army to conquer *Kannenadu* and in a battle fought at *Pebbery* (Modern Pebberu) *Bhikken*, pierced an elephant and died. Some one erected a pillar in his memory. This *Jaisinga* is none other than *Jayasimha Vallabha II*. Since he is referred to as *Singana* in the *Miraz* plates was camping in the neighbourhood of *Kollapur*, which may be identified with *Kollhapur* on the banks of river *Krishna* in *Mahabubnagar* District.

No. 48

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1959-60.
 Page No : 58.

Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Jesimgha (Jayasimha).
 Inscription date : A.D.1028.
 Language : Kannada.

This inscription is on the hero stone. Refers to the killing of an elephant. Mentions Rachamalla and describes a certain person as his servant.

No. 49

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 4
 Place : Shetloor, Bichkunda Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of :
 Inscription date : A.D. 1031
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a block near a water tank in the village. The inscription contains only the date i.e. Saka 953 and the name of the Cyclic year i.e. *Prajotpatti*. Details of the grant are not available.

No. 50

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 51.
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Jagadekamalla
 Inscription date : 10th July, A.D. 1032
 Language : Kannada.

Records the gift of the village Gadicheruvu in Anemargga-70 adjoining Kollipake-70, for worship and offerings to god Nanni-Narayana by *maneverggade* Nannapayya. Refers to Surendradeva, probably the *sthanapati* of the place.

(Also)

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 79
 Place : Kolanupaka, Nalgonda.
 Dynasty : Chalukya.
 Reign of : Jagadekamalla (Jayasimha)
 Inscription date : A.D. 1032.
 Language : Kannada.

This record in Kannada range in data from Saka 954 (A.D. 1032) in the reign of Jagadekamalla (Jayasimha) refers to an endowment of the village Gadicheruvu included in Anemargge-70 by the king's *maneverggade* Nannapaya for offerings to the god Nanni-Narayana.

No. 51

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 169.
 Place : Kolanupaka, Nalgonda.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla Vikramaditya-VI.
 Inscription date : A.D. 1032.
 Language : Telugu and Kannada.

States that while the Chalukya Emperor Vikramaditya-VI was ruling, his feudatory *mahamandalesvara Kanduri Tondaya Chola Maharaja*, Lord of *Kodurupura* administering authority over Kollipaka-7000, made a gift to the temple of the God Vishnu, towards the anga and ranga bhogas of the God. It also states that previously a gift was made, on S.954, Angirasa, Ashadha, ba:15, Monday, (A.D. 1032) to the God *Mallinatha*, by *Jagadekamalladeva*. The gift consisted of 20 tanks, in Anemargo, situated in Kollipaka-7000 as free from all encumbrances. There is another incomplete record on the same slab which contains the prasasti of *Amanaverggade Nannapayya*, who was the Mahamatya of *Jagadekamalla*.

No. 52

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 2 to 3
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Jagadeka Malladeva I
 Inscription date : 4th January A.D. 1033
 Language : Telugu and Kannada.

This inscription is on a stone in the Chandikamba temple. It seems that a certain Nanni Kamiyavve, gave a gift of land as *Sarvanamasya* to the god Gadicherumula in Akemarga-70.

(Also)

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 19
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya.
 Reign of : Jagadeka Mall-I.
 Inscription date : 4th January A.D. 1033.
 Language : Kannada.

This inscription is of the time of the Western Chalukya king Jagadekamalla I. It cites the date Saka 955, Angira, Pushya amavasya, Monday, solar eclipse. The details of this correspond to A.D. 1033, January 4, the weekday being Thursday.

It records the grant of the village Gadicherumul, situated in Kollipake-Seven-Thousand, to the deity Nanni Kamiyavve.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 63.
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya.
 Reign of : Jagadekamalla I.
 Inscription date : 4th January, A.D. 1033
 Language : Kannada.

This inscription dated S. 955, Angirasa, Pushya Amavasya Monday, Solar eclipse. (A.D. 1033, Jan. 4 Thursday?). Records the grant of the village Gadicheruvula situated in Kollipaka seven thousand to the deity Nanni Kami yavva (?).

No. 53

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 44 to 48
 Place : Malleswaram, Kollapur Taluka.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Jagadekamalla I
 Inscription date : 27th November A.D. 1033 & 15th July, A.D. 1038.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone in the Agastheswara Swamy temple. The grant was made on two different dates by a chief named *Anemarasa* of *Kanduru* who bears a string of epithets and feudatory of *Jagadekamalla I*. The inscription is important as it brings to light a new feudatory chief hitherto not known and contains the earliest mention of *Kanduru*, from which hailed the Telugu-Cholas of *Kanduru*. The first grant dated S 955 A.D. 1033, registers some gift of lands to *Jagadindu Pandita*, an ascetic, for imparting education (*Vidyadana*) and feeding ascetics (*ahara*). The second grant dated S.960 A.D, 1038, as also issued by the same chief i.e., *Anemarasa* from his *nelevidu* Pottalakere (Modern Patancheru in Medak District) in favour of the same ascetic. It also mentions another ascetic *Chidisvara* Pandita and the grant of the village *Chimili* on the banks of river *Krishna*.

No. 54

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 5 to 7
 Place : Bodhan, Bodhan Mandal.

Dynasty : Western Chalukyas of Kalyana
 Reign of : Jagadekamalla I
 Inscription date : 8th December, A.D. 1033
 Language : Kannada.
 Script : Telugu-Kannada.

This is a fragmentary inscription which contains only the prasasti of the king Jagadekamalla-I.

No. 55

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 32 to 36
 Place : Vemulawada, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : Jayasimha Deva
 Inscription date : 24th December, A.D. 1033
 Language : Telugu

This inscription is on a stone set up near the Kedareswara temple. States that for the worship and offerings of the god Rajesvaradeva installed by Chikaraja, a gift of land in Venisala-70 was made by a certain chief (name not clear).

No. 56

Reference : Indian Archaeology 1960-1961, A Review.
 Page No : 42 to 43
 Place : Malleswaram, Mahbubnagar.
 Dynasty : Western Chalukya.
 Reign of : Jagadekamalla.
 Inscription date : A.D. 1033 and A.D. 1042
 Language :

These epigraphs two (Saka 955 and 964) belong to the Western Chalukya ruler Jagadekamalla (Jayasimha II) and one each (respectively Saka 973 and Chalukya Vikrama 35) to Trailokyamalla (Somesvara I) and Tribhuvanamalla (Vikramaditya VI). They register gifts made to the local temples for specific purposes as follows: by *mahamandalesvara* Anemarasa of Kandur and by *mahamandalesvara* Bhuvanaikamalla Bijjarasa (or Bibbarasa), both in the reign of Jaga-dekamalla; by *kumara* Vijayaditya and Mailaladevi in the reign of Trailokyamalla; and by *mahamandalesvara kumara Tawapadeva*, son of Chandaladevi, in the reign of Tribhuvanamalla. *Kumara* Tailapa is said to have installed a deity, named Chandalesvara after his mother, and made the gift at the instance of his nurse (dayi) Bhagiyabbe. *Mahamandalesvara* Samkarasa, figuring in a record dated Saka 970 (A.D. 1048). claims a victory over Chakra-kuta and endows the village of Chavunpalli, situated in Kudukuli-13 included in Eltapu-90 which was a *kampana* or division of Vaddavana-500, for the upkeep of a *sattru* attached to the temple of Agastheswara, while he was camping at Tiviri in Kodaregada-nadu.

No. 57

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 7 to 10
Place	: Saidapur, Bhuvanagiri Mandal.
Dynasty	: Western Chalukya
Reign of	: Jagadekamalla I
Inscription date	: 4th June A.D. 1034
Language	: Telugu and Kannada.

This inscription is on a huge stone pillar lying in the village. It states that the king camping at Pottalekere on the occasion of a lunar eclipse, made a gift at the request of Vaidyaratnakara Pranacharya Aggalayya to the Jain temples Buddhasena jinalaya at Mucchanapalli constructed by Aggalayya himself and Vaidyaratnakara Jinalaya at Ikkuriki, both included in Aleru-40 kampana of Kollipaka-7000. The record in the second part extols the greatness of the Physician Vaidyaratnakara Pranacharya Aggalayya who is stated to have been specialist in Sastra (surgery) and Sastra (Science) and was capable of curing even the severe diseases that cannot be cured by other physicians. The third part gives the details of the boundaries.

It is interesting to note that surgery in the system of Ayurveda was practised with efficiency in those days. Aggalayya is stated to be the royal physician.

No. 58

Reference	: Epigraphia Andhrica, Volume-VI, 1994.
Page No	: 37 to 42.
Place	: Saidapur, Nalgonda District.
Dynasty	: Chalukya
Reign of	: Jagadeka Malla-I
Inscription date	: June A.D. 1034
Language	: Telugu, Sanskrit and Kannada.

Saidapur Jaina Inscription of Jagadekamalla I, Saka 956

by

Dr. G. Jawaharlal

During the course of Epigraphical survey in Bhongir taluk, Nalgonda district, Sri G. Chandraiah, Department of Archaeology and Museums copied the subjoined inscription in Saidapur village. The inscription is engraved on three sides of a pillar erected in the midst of the village. The inscription is on the whole, fairly well preserved with the exception of damage of a few words in the second side covering the details of the gift.

The characters of the inscription are of the Telugu-Kannada variety prevailing in the 11th century A.D. There are no peculiarities either palaeographical or orthographical to take note of. The language of the inscription is Kannada with the exception of the portion on the third side which is Sanskrit. The third side, devoted to the eulogy of the royal physician

Aggalayya, contains five verses in the Sardula Vikridita, Vasanta tilaka and Upajati i.e. Indravajra and Upendravajra metres.

The inscription is dated in the Saka year 956, Bhava, Jyestha Punnami Brhaspativara, Somagrahana which corresponds to Tuesday (not Thursday) June 4, 1034 AD. Lunar eclipse occurred on this day.

The inscription contains the Chalukya *prasasti* of the king Jagadeka Malla I (i.e., Jayasimha II) and records the gift of lands in the gramas of Mucchnapalli, Tenkanamaddi and Juvvipakavādi and cash (*drammas*) for the daily rites and repairs (11.19,20) of the two basadis namely, the Buddhasena Jinalaya in Baliya Mucchanapalli and Vaidyaratnakara jinalaya in Ikkuriki by Aggalayya, the Naravaidyaratnakara and Pranacharya who is also the Gavunda of Mucchanapalli. Evidently the Vaidyaratnakara Jinalaya under reference is named after the physician Aggalayya himself, as he bore the title Vaidyaratnakara. We are further told that the above forms part of the gift for the daily rites of the Jakabbeya and Rekabbeya *basadis* situated in Juvvipakavadi. The third side of the inscription extols the greatness of the royal physician Aggalayya who is said to have been the wizard of *Ayurveda Sastra* and *sastra* (surgery). He is praised as the specialist in curing the diseases, pronounced as incurable ones by other physicians of the day (cf. *asakya byadhepi pariah=bhishagbhir vyudhi prabhedhe tadupakamechatim Agglaram punaruhadaksham kathayamti chitrant*||11.72-75). The king, stunned with the expertise of Aggalayya in the field of Ayurveda and *Sastra chikitsa*, is pleased to pronounce him as *Aggalamge Gaggalah*. The pointed reference made to the *sastra chikitsa* (surgery) in the Ayurveda methods reveals that the use of *sastra* by then was in a well developed stage and practised by the experts in Ayurveda.

The most interesting aspect about this inscription is that it brings to light (for the first-time perhaps) the use of *sasta chikitsa* (surgery) as a branch of the Ayurveda sastra (*ayurveda vidam*) being practised during the 11th century A.D. No epigraphic source of the period sheds light either on the proficiency or practice of surgery in the Ayurvedic methods of treatment. Hitherto, several instances of general praise of the learning of Jaina teachers in some of the branches of knowledge are found in the inscriptions, but no specific reference to the Ayurvedic form of practice. For instance, a record of the Saka year 1024 from Marol describes the learning of the Jaina teacher Ananta viramuni as having composed all *Vyakarana* (Grammar), *Nighantu* (Lexicon), *Ganita* (Mathematics), *Vatsyayana* (Erotics), *Jyothisha* (Astrology), *Sakuna* (Augury), *Chhandas* (Prosody), *Manu* (Law), *Gandharva* (Music), *Alamkara* (Rhetoric), *Mahakavyanaka* (Poetic/drama), *Adhyamika* (Philosophy), *Arthasastra*, *Siddhanta* and *Pramanas*. Secondly in one inscription of 11th century A.D. from Sudi, we are told that the world renowned Saiva teacher and scholar Somesvarapanditadeva was great not only in Tapas-charitra but also in learning which included mastery of Vaisesika, Nyaya, Samkhya, Sabdajnana and Mimamsa. Further, an inscription of the 11th century A.D. from Mulgund mentions the two Jaina grammarians, Narendrasena and his pupil Nyayasena who are said to have been proficient in many systems like *Chandra*, *Katantra*, *Jainendra*, *Sabdanusasana* of *Saktayana*, *Paniniya*, *Aindra* and *Kaumara*. Thus, it becomes clear that no recorded evidence so far makes a reference to the Ayurvedic sastra and sastra as a branch of learning. Unfortunately this inscription sheds no light about Aggalavya's native place, his parentage, family and also the habitat of his ancestors. It is the first Jinakasana of the king Jagadekamalla I (the sole wrestler of the world) found in these parts of the Chalukyan empire.

It is also interesting to note that the king Jayasimha II after knowing the proficiency of the royal physician Aggalayya in the Ayurvedic '*sastra* and '*sastra* (surgery) conferred on him

the *pratipatti* of Mahasamanta and made him the Gavunda of the grama Mucchanapalli. By this, it is known that persons of eminence are entrusted with positions of importance in the administration of the kingdom by the king.

The places mentioned in the record are Pottalakere, Kollipake-7000, Aleru-40, Ikkuriki, Mucchanapalli, Juvvipakevadi and Tenkanamaddi. Of these Pottalakere whence the record was issued may be identified with the modern Patancheru located at a distance of 26 Kms. away towards West of Hyderabad, the capital city of Telangana. The place is mentioned as the capital of Jayasimha i.e. Jagadekamalla I, Kollipaka-7000 is the administrative division and the headquarters Kollipaka may be identified with the modern Kulpak in the Nalgonda district of Telangana. It is at this very Kulpak, several Jaina records big and small, pertaining to different dynasties have been found. Even today this place is being considered as a Jaina pilgrim centre. Aleru-40 is the numerical unit within the division of Kollipaka-7000. The headquarter of this unit namely Aleru is the same modern place Aleru situated a few miles away from Kolanpak. Ikkuriki, the grama where Vaidhyaratnakara Jinalaya is situated, may be identified with the modern village Ikkuriki in the Motakondur circle of the Bhongir taluk, Nalgonda district. Other places are not identifiable satisfactorily.

No. 59

Reference : Indian Archaeology 1978-1979, A Review.
 Page No : 77
 Place : Saidapuram, Nalgonda.
 Dynasty : Chalukya.
 Reign of : Jayasimha II (Also known as Jagadekamalla-I)
 Inscription date : A.D. 1034
 Language : Telugu and Kannada.

Dated in Saka 956 (A.D. 1034) and referring to the reign of Chalukyan king Jayasimha II, this stone inscription records the gift of the village Muppanappali in Kollipaka 7000 for the maintenance of two Jaina *Basatis* built by certain Aggalayya who bears the titles Vaidhyaratnakara, Pranacharyya and Naravaidya. The records describe the proficiency of Aggalayya in Ayurveda with particular reference to his skill in Sastra-vaidya or treatment of diseases by surgical methods.

No. 60

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 11 to 12
 Place : Saidapur, Bhuvanagiri Mandal.
 Dynasty : Western Chalukya
 Reign of : Jagadekamalla
 Inscription date : A.D. 1034
 Language : Telugu and Kannada.

This inscription is on a stone pillar set up in the fields by the side of the road. The stone being very rough, the record is illegible. It seems to record the endowment of some land to the temple situated in Aleru-40 of Kollipaka-7000, by certain *gavundas*. Other details not known.

No. 61

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 48 to 49
Place	: Jetprole, Kollapur Taluka
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Jagadekamalla-I
Inscription date	: 15th July A.D. 1038.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a broken pillar in the Madanagopal Swami temple. Registers a gift (details missing) to the god *Lakulisvarabattara* of *Ramatirtha* by a feudatory name (lost) on the banks of river *Sindhu*, in *Tarikadu Nadu* and *Vaddavana-500*, and *Ettapi*.

No. 62

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 52 to 55
Place	: Alampur, Alampur Taluka
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Jagadekamalla-I
Inscription date	: 9th December A.D. 1038.
Language	: Kannada.

This inscription is on a slab lying in the compound of Siva temple. Records some gifts given to Lord *Brahmesvara Deva* of *Alampura* by a group of merchants for the maintenance of *Nandadeepa*. The donors include *Rajendra choda Dari setti*, *Gandara Malli setti of Rajendra choda*, *Vaiji setti*, *Chalki setti of Kaligala*, *Ganda Manika setti*, *Vaiji setti of Tongali*, *Dodla Rajendra chola*, *Uttama Chola Divi setti*, *Barmi setti*, *Ganda setti*, *Kivi setti*, *Baili setti*, *Jakki setti*, *Kommisetti*, *Pidugu Kommisetti*, *Vaijji Bilaya setti*, *Ahavamalla Avagadamalla Bammaya setti*, *Ini setti*, *Ippi setti*, who donated the tax free land of Gadkota, 5 *visas*, 3 *panas* of *Pilamkodige*, 1 *panas* of *Kudurege*, 2 *panas* for the camphor, 5 *visas* for *sankada perlinge*, 3 *visas* towards vicks, 3 *visas* for *kasada kolige*, 3 *visas* for *tavara dalige*, 1 cart load of salt 10 *phalas* for *Lanisana*, 20 cart loads of *jaggery*, 1 *peringe* of *Khandsari*, 1 *peringe* of *koshtada*, 3 *peringe* for agriculture. The record also mentions a certain *Saiva* ascetic, *Mahasthanadhipathi Vidyadhara Rasibhattaraka*.

No. 63

Reference	: Inscriptions of Andhra Pradesh, Medak District (2001)
Page No	: 39 to 40
Place	: Humnapur, Andole Taluk, Medak.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	:
Inscription date	: A.D. 1039.
Language	: Kannada.
Script	: Telugu-Kannada

This inscription is on a slab at a place called Patigadda. Seems to be a private record. Mentions a gift of land comprising 23 marttars of Keyya land, 7 Marttars of Karamba land [land meant for grazing cattle] and one gadda *marttar* as Siddhaya, by a certain Sankanaiah, at the request of Devaiah.

No. 64

Reference : Inscriptions of Telangana Nizamabad District
(Nizamabad & Kamareddy). (2019)
Page No : 7 to 9
Place : Chinur, Nagireddipet Mandal.
Dynasty : Western Chalukyas of Kalyana
Reign of :
Inscription date : A.D. 1039
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a pillar in front of Hanuman banda in the outskirts of the village. The inscription is partly illegible. It records some gifts in the presence of god *Nilakamtesvara* by *Alvayyarasar* who was in the service of *mahasamantadhipati ran andhira Nurmadi* in the cyclic year *Pramadi* on *Brihaspativara*. i.e. Tuesday.

No. 65

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 40 to 43
Place : Akkaram, Gazvel Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Jagadeka Malla Deva-I.
Inscription date : 15th February A.D. 1040.
Language : Kannada.

This inscription is on a pillar set up in the Mosque. The inscription records the gift of *gadde* land measuring 1000 marttars in the village Baliya Kurumariya-36 to Jnanesvara Pandita, after washing his feet at the instance of certain Ballavarasa, towards repairs and daily rites of the temple by Ayvabadevi, wife of mahasamanta *Bikkarasa* of Kollipaka.

No. 66

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 56 to 57
Place : Chagireddi Ghanpur, Shadnagar Taluk.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Jagadekamalla-I
Inscription date :
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a stone near Hanuman temple. Damaged. Begins with the *prasasti* of the western Chalukyas and mentions that while Jagadekamalla as camping in his *nelevidu*. *Pottalakeru* his feudatory *Mahasamantadhipati*, *maha dandanayaka* (name lost) made some gifts. Grant portion lost.

No. 67

Reference : Archaeological Survey of India, Annual
Reports on Indian Epigraphy, 1961-62.
Page No : 45
Place : Jataprole, Kollapur Taluk, Mahbubnagar District.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Jagadekamalla-I
Inscription date :
Language : Kannada.

This inscription is on a pillar laying in front of the Venugopalsvamin temple. Fragmentary. Seems to register a gift of land to Lakulisvarabhattacharaka of Ramatirtha probably by the king while he was camping at Sindyatadi in Talakadu-nadu. Mentions Ettapi in Vaddavana-500. In characters of about the 11th century.

No. 68

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 1
Place : Kolanupaka.
Dynasty : Western Chalukya.
Reign of : Jayasingadeva.
Inscription date :
Language :

This inscription is below the image of a hero seated on an elephant, displayed in the Museum. It states that Annayya-mavanta, the *LEMKA* of Jayasimgadeva died in the service of his master and enjoins that the soldiers should follow the example of Annayya.

No. 69

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 43 to 44
Place : Elmela, Sangareddy Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Jayasimha II
Inscription date :
Language : Kannada.

This inscription is on a pillar in the Nagulamba temple. Incomplete. Only Prasasti praised the king. The inscription refers to military exploits over the Andhras, Pandyas and Cholas.

No. 70

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1959-60.
Page No : 55.
Place : Alampur, Mahbubnagar District.
Dynasty : Chalukya of Kalyana
Reign of : Trailokyamalla (Somesvara I).
Inscription date : 12th October, A.D. 1041
Language : Kannada

This inscription is on a slab in the local museum slant No. 1. Dated Saka 964 (current), Vrisha, Karttika-purnima, Monday- 1041, A.D., October 12. Damaged. Seems to record a gift of land and house, by the ascetic Charujatakapandita-bhatara, which he was enjoying, to his disciples (*makkal*). The record was written by Gangayya.

No. 71

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 57 to 60
Place : Pulijala, Achampet Taluk.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trailokyamalla Somesvara I (Ahumalla)
Inscription date : 4th November A.D. 1044
Language : Kannada.

This inscription is on a stone outside the village in front of a ruined temple. The record is incomplete. Begins with the usual *Chalukyan prasasti* and states that during reign of *Trailokyamalla*, his subordinate *Bijjarasa*, lord of *Ujjeka samka pattana* who bears a string of epithets such as *samaraikamaheswaram*, *Chalukya Kulakumuda Chandram*, *Vibhavanarendram*, *Vairi Kula Kala Sarpam*, *Samgrama Viram*, *Udara Narayanam*, *Samara Gangeyam*. During the latter's reign, a certain *Melapadi Bhimaya* made a gift to *Brahmeswara pandita* who was an adept in all *sastras*, particularly *Tarka* (logic, prosody).

No. 72

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 47 to 49
Place : Simgitam, Zahirabad Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trailokyamalla deva
Inscription date : 24th November A.D. 1044.
Language : Kannada.

This inscription is on a pillar in the Anjaneya temple. The inscription registers the gift of *Kari* [black]land measuring certain marthars under the tank called Kavi cheruvu, included in Kasavula-56, situated to the east of Kasavula to the Kalabasadi by Kannapayya nayaka,

sandhivigrahi and son of Vemapermmanadi. The inscription ends with a Sanskrit sloka extolling the munificent qualities of the donor and blessings from Lord Jina.

No. 73

Reference : Inscriptions of Telangana Nizamabad District
(Nizamabad & Kamareddy). (2019)
Page No : 17 to 20
Place : Bheemgal.
Dynasty : Western Chalukyas of Kalyana
Reign of :
Inscription date : 10th February A.D. 1045.
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a slab near the ruined Siva temple. Records the construction of a Siva temple and gift of 8 *marttars* of land towards the daily rites of the god Siva and nityannadana (daily feeding) to the (*baktha janas*) devotees, by a certain *perggade* (prabhu) lord of *mudavadi nadu*.

No. 74

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 49 to 53
Place : Ravipalli, Zahirabad Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trailokyamalladeva
Inscription date : 24th February A.D. 1045.
Language : Kannada.

This inscription is on a pillar lying in the fields called ‘Manikgonda *chenu*’ in the outskirts of the village. The inscription records the gift of 60 *marttars* of *Kariya* [black] land under the tank called *Baliya Kavi Cheruvu*, situated in the administrative division Komara-56 to the south of *Kasavula*, by *Gundadandanayaka Naranayya*, while *Vema Permmmanadi* was administering *Kasavula*. The donor was praised for his qualities of *Prabhumantrotsaha Saktitraya*. The gift was handed over to *Kumarakirtti Siddhanta Bhattaraka* of *Mulagana*. The inscription ends with the praise of the donor and blessings from Lord Jina.

No. 75

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
Page No : 103 to 104.
Place : Jataprolu, Kollapur, Mahaboobnagar District.
Dynasty : Western Chalukya of Kalyana.
Reign of :
Inscription date : A.D. 1045.
Language : Telugu and Kannada.

Records the Saiva Priest of *Kapalisvarakula*, native of *Dravida* country as the head priest, over 30 mathas located in Pundi village, situated to the west of Srisaila.

Incidentally the activity of Virasaiva mendicants with their Jatas was referred to. Probably because of the activity of these Jatamakuta Virashaivas in congregation at the place by the side of the river Krishna and the Siva temple known as Jatesvara, the area around this temple came to be known as Jataprolu:-

Another important fact is that, this inscription was issued from Kollapuram from which appears for the first time.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 60 to 63
Place : Kollapur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Somesvara I
Inscription date : A.D. 1045
Language : Kannada and Sanskrit.
Script : Telugu-Kannada.

Incomplete. Mentions the setting up of a *Jalalinga* by a certain *Somasiddhanta* and also a *Dravidachary* who was an ornament of *Kapalisvara* family and also the *mahasthanadhipati* of *Pundivali*. Situated towards the west gate of *Sri Parvata* i.e. *Srisailam*.

No. 76

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 51.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Chalukyas of Kalyana.
Reign of : Trailokyamalla ruling from Kollapura.
Inscription date : 10th March 1046 A.D.
Language : Kannada.

This inscription is on a pillar dug out from the main street in the Kolanupaka village, dated Saka 968, Vyaya, Chaitra su. 1, Monday=1046 A.D. March, 10. Records that Gangamaraja, Chandimayya and Kalimayya setti having constructed a tank to the west of Suvvipake, 60 *mattar* of land irrigated by it were assigned to them by Somi-bhattaraka, the *asthnadhipati* of Podarupaka which belonged to (god) Temkala Samkesvara of Kollipaka. Rebbaraja wrote the record.

No. 77

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 63 to 65
Place : Kurumiddi, Kalwakurthy Taluk.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trailokyamalla Somesvara I
Inscription date : 10th April, A.D. 1046.

Language : Kannada.
Script : Telugu-Kannada of 11-12th century A.D.

This inscription is on a well called Reddi *bavi* outside the village. Records the grant of two-thirds share of the agrahara of *Kurumiddi* in *Koduru* 300 by *maneverggade Kuchimayya*, on the occasion of Solar eclipse, while *mahamandalesvara Koduru Bijjarasa* was ruling, as the subordinate of the Western *Chalukya* king *Trailokyamalla Somesvara-I*. The record begins with the usual *prasasti* of the western *chalukyas* of *Kalyana* and gives a lengthy *prasasti* of *Bijjarasa*. He was described as *udaramahesvaram*, *Satyayudhishtira*, *Ripubalanishturam*, *Saurya marthandam*, *Kadana prachandam*, *Saraswati mukha ratna bhushana*. (ornament to the face of Goddess *Saraswati*), *Samaraiika bhushana*, and the engraver of the inscription was *Karanam Nagadevaya*.

No. 78

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 53 to 54
Place : Gorrekal, Andole Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trailokyamalladeva
Inscription date : 18th June, A.D. 1046.
Language : Kannada.

This inscription is on three pieces of a pillar in the Village. The inscription is broken into pieces and hence fragmentary. Seems to record land gift by Vema Permanadi, in the village Bhojanadendi. The said donor was in the service of Pampa Pernmadi.

No. 79

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 51.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Chalukyas of Kalyana.
Reign of : Trailokyamalla ruling from Kollapura.
Inscription date : 10th July A.D. 1046.
Language : Kannada.

This inscription on the pillars dug out from the main street in the village. Seems to record the remission of taxes (?) by the *settis*, *gamundas* and the *prajes* of Kollipake while *mahamandalesvara Kommanayyarasa* was ruling over Kollipake-7000.

No. 80

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 55 to 57
Place : Devanuru, Andole Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trailokyamalladeva
Inscription date : 4th March A.D. 1047.
Language : Kannada.

This inscription is on a pillar erected near the old Panchayat office. The inscription is badly worn out. Seems to record some gift by Mahamandalesvara Pampa Permmnadi, who bears a string of titles, such as Mandalika chudamani, Vira Sikhamani rana Vijayakarana etc.

No. 81

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 5 to 7
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalla.
 Inscription date : 10th March A.D. 1047.
 Language : Kannada.

This inscription is in Kannada prose dated Saka 696 Vyaya, Chaitra Sukla 11, Monday. The Saka year does not agree with Vyaya but it tallies with Sarvajit. The week day also differs in both cases. However, it roughly corresponds to A.D. 1047, March 10, when Saka 969 is taken.

The inscription belongs to the reign of Chalukya Trailokyamalla as ruling from Kollapura and refers to his feudatory Mahamandalesvara Kommanayya as administering Kollipaka -7,000. The main contents of the grant portion are damaged.

No. 82

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 134.
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya.
 Reign of : Trailokya Malla (Somesvara I)
 Inscription date : A.D. 1047.
 Language : Kannada.

This inscription is on the ceiling of the Chandikamba temple, dated S. 969, Plavanga. Records the gift of land to the god Svayambu Somesvara. The donor is Koppaya Bhimarasa who has a lengthy *prasasti* in which he is mentioned to have defeated many Telugu Cholas.

No. 83

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
 Page No : 54.
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Ahavamalla [Somesvara I] ?
 Inscription date : A.D. 1047 ?
 Language : Kannada.

This inscription is on a pillar in the compound of the Jaina temple, dated Saka 9[6]9, Sarvajit, Karttika su. 15, Monday. irregular. Records the gift of the income from the levy on salt (*lavan-agamu*) for the upkeep of the tank *Piriyakere* by the Six *settis* and One hundred-and-twenty *nagara* probably of Kollipake.

No. 84

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 79
 Place : Kolanupaka, Nalgonda.
 Dynasty : Chalukya.
 Reign of : Somesvara-I
 Inscription date : A.D.1047 and A.D. 1051.
 Language : Kannada.

Of the inscriptions of Somesvara, the earliest, dated Saka 968, records a remission of taxes by Kommanayyarasa, who ruled over Kollipake-7000 division; the next, dated Saka 969 (A.D. 1047), records a gift of income on the levy on salt (*lavana*) for the upkeep of a tank by the 'six *settis*' and 'one hundred and twenty' *nagaras*, obviously of Kollipake. Another inscription dated Saka 973 (A.D. 1051) refers to the king as ruling from Payithana. Two more epigraphs of this king, dated Saka 986 and 989, mention respectively his feudatories Buddha-varasa and Koteya Bhimarasa, of whom the latter, bearing the epithet *Manya-katakapuravaresvara*, is stated to have been the governor of Kollipake-7000.

No. 85

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 13 to 16
 Place : Kolanupaka, Bhuvanagiri Mandal.
 Dynasty : Western Chalukya
 Reign of : Trailokya Malla
 Inscription date : A.D. 1047 ?
 Language : Telugu and Kannada.

This inscription is on one of the pillars recently unearthed in the village. Certain Mahamandalesvara Kommanyra ruling Kollipaka-7000 is stated to have made a gift (not clear) probably with the consent of the *nakara* of sixty aruvas and twelve gaundas to the five *mathas*.

No. 86

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 57 to 60
 Place : Manjira Hussaini Nagar-H/O. Gorrekal, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalladeva
 Inscription date : 17th February A.D. 1048.
 Language : Kannada.

This inscription is on a pillar lying in the village. The inscription registers the gift of land measuring 20 *marttars* of *gadde*. variety, within his fief [tammaśvamyā] in Goragavola, after making it free from all obstacles, by Nagadevayya, lord of Budapura agrahara to Kanaka-Prithvi deva disciple of Kirtti Siddhanta bhattaraka, after washing his feet, towards the maintenance of a basadi. The said land lay within the fief of the agrahara. The said agrahara was included in Kasavaula-70 and the ruler of the fief was Pampa Permanadi.

No. 87

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 61 to 65
 Place : Nagulapalli, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalladeva.
 Inscription date : 30th January, A.D. 1050. [According to Northern cycle, it corresponds to 21st February, A.D. 1048]
 Language : Kannada.

This inscription is on a pillar in the Hanuman Temple. The inscription registers the gift of Pannasa land measuring 150 *marttars* in the grama of Pattala, included in Kolkuru-42 to Somesvara Pandita, as *gurudakshina* for imparting education [vidyadana], after washing his feet, by Bibbesvara, who was in the service of Pampa Permanadi, the holder of Bidina vritti. The said gift was made under the orders of Pampa Permanadi, ruler of Kasavulanadu Savalakkebada in the temple of god Somesvara. Also registers the gift of land measuring four hundred *marttars* to the one hundred twenty two *Panditas* headed by Chakrapani Pandita. 150 Prabhugamundugalu, headed by Kondiseti and Kammakallasetti were witnesses to the above gift.

No. 88

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 65 to 68
 Place : Kolkuru, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalladeva.
 Inscription date : 21st June, A.D. 1050. [According to Northern cycle, it corresponds to 13th June, A.D. 1048]
 Language : Kannada.

This inscription is on a pillar in the temple of Mahadeva. The inscription records the gift of four house plots in the village Baliya Kammatavadi on the occasion of Pattoddhati crowning ceremony of *yuvaraja* Bibbarasa, by Trailokyamalladeva on the banks of the river Malavaniya [Malaprabha]. The inscription praises the qualities of the prince.

No. 89

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 66 to 69

Place : Malleswaram, Kollapur Taluk.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 25th August A.D. 1048
 Language : Kannada.
 Script : Telugu-Kannada.

Introduces a new subordinate chief named *Sankarasar* who was a crest jewel of the *Chaluky* family, who bears a string of epithets such as *Bhupakandarpa*, *vairi kula kala sarpam*, *sangram viram*, *Raja marthandam*, *Kshatra pavitram*, *Ganda trinetrām*, *Udara narayanam* and *Chakra kuta dharavar sa pura dahana*, etc. which are almost similar to those met with in the inscriptions of *Bijjarasa* and *Kanduru Anemarasar*. The record further states that the above chief, on the auspicious occasion of *pavitra arohana*, made a gift of land 13 *marttars* in the village of *Kulakuliya* in *Vaddemana*-500, to the pontiff *Chidisvara pandita* of *Agastheswara*. The record was composed by *Bijjaya* who performed *pattala karena and sandhivigrahi*.

No. 90

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 70 to 73
 Place : Ramarajupalli, Achampeta Taluk.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 25th August A.D. 1049.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone lying in front of the Anjaneya temple outside the village. Records the grant of 300 *Kolanam* and 30 *Venna* in *Pidiyavalla* for the bhoga and naivedya of the God Mahesvara in the Ramesvara *tirtha* of Kanduru by *mahamandalesvara Sankara gandarsar*, who had a strong of epithets, while his overlord *Tribhuvanamalla somesvara I*, of the Western Chalukyas of Kalyani was ruling.

No. 91

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1993-94.
 Page No : 16.
 Place : Ramajipalle, Achchampet Taluk, Mahbubnagar District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Trailokyamalladeva.
 Inscription date : 27th August A.D. 1049.
 Language : Kannada.

This inscription is on a big pillar lying in front of Anjaneyaswami temple. Damaged. Records the grant of 12 *mattars* of land on the banks of Ramesvaratirtha by Sankara-Gandarasar, the subordinate chief of the king Trailokyamalla to the god Mahesvaradeva for the

maintenance and food offerings to the ascetics and brahmanas. The grant was made while Sankaragandarasa was encamping at the village Kanduru.

(Also)

Reference : Indian Archaeology 1993-1994, A Review.
 Page No : 123 to 124.
 Place : Ramajipalli, Mahaboobnagar.
 Dynasty : Kalyana Chalukya
 Reign of : Trailokyamalladeva.
 Inscription date : A.D. 1049
 Language : Kannada.

This Kannada inscription, engraved on a pillar set up in front of the Anjaneyaswami temple in the Village, belongs to "the Kalyana Chalukya king, Trailokyamalladeva. Being dated Saka 971 (A.D. 1049), it describes the eulogy of his chief Sankaragandarasa, who while camping at Kondur, made a grant of twelve *mattars* of land for the worship and food offerings to the deity Mahesvara Deva of Kondur for the purpose of giving alms and feeding the ascetics and Brahmanas on the occasion of *kanya-samkranti*.

No. 92

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 68 to 70
 Place : Velpugonda, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalladeva.
 Inscription date : 24th December A.D. 1050.
 Language : Kannada.

This inscription is on a pillar in the fields outside the village. Worn out. The inscription registers the gift of 12 *martars* of land for the daily offerings and perpetual burning of the lamp, to the god Siva of Velupugonda by Govinda, the *Perggeda*.

No. 93

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 16 to 20
 Place : Kolanupaka, Bhuvanagiri Mandal.
 Dynasty : Western Chalukya
 Reign of : Trailokyamalla (Somesvara I)
 Inscription date : A.D. 1050
 Language : Telugu and Kannada.

This inscription is on one of the pillars recently unearthed in the village. The inscription refers to the prosperous reign of the Chalukya Trailokyamalla (Somesara-I) ruling from the *nelavidu*. *Paithana* and introduces the Saiva ascetic named Vipra Somibhattaraka, the *sthanadhipati* of Samkesvara of Podarupaka who is stated to have granted sixty *mattars* of

black soil, situated to the west of the tank to a certain Chandimayya, the *lemka* of Gangamaraja. The Saiva ascetic is credited to have been proficient in Soma Siddhanta and a *Mahavratin*.

No. 94

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 7 to 10
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalla.
 Inscription date : A.D. 1050.
 Language : Kannada.

This inscription in Kannada prose is dated Saka 973 cyclic year Vikriti which corresponds to A.D. 1050.

While Chalukya Trailokyamalla, (Ahavamalla, Somesvara) was ruling from his capital at Payitthana, a Saiva ascetic sthanadhipati of Podarupaka, named Vipra Somi-bhattaraka, granted a land in favour of Chandimayya, a servant of Gangamaraja. Some conditions regarding manuring of the land etc., are also laid down. It is said that Sobadeva was proficient in explaining Soma Siddhanta (Astronomical work ?). It is interesting that though he was a Saiva he calls himself the bee at the lotus feet of Srinatha. The words *Srikantha* and *Sridhara* generally apply to mean Siva (as *Sri* = poison) but not Srinatha. He was also a Mahavratin (a Saivite attribute).

No. 95

Reference : Indian Archaeology 1986-1987, A Review.
 Page No : 103
 Place : Kolkuru, Medak.
 Dynasty :
 Reign of : Trailokya Malladevarasa.
 Inscription date : A.D. 1050
 Language :

Dated Saka 972 (A.D. 1050) the inscription registers some gift (details lost) by Pampa Pennmanadi on the occasion of *Pattoddhati of the Yuvaraja Bijjarasa* while Trailokya Malladevarasa was ruling the kingdom.

No. 96

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 33
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 22th October A.D. 1051
 Language : Kannada.

The epigraph commences with an allusion to the sway of Pancharasi Bhattaraka, Mahasthanadhipati of the god Brahmesvara, the sole lord of the universe, renowned through his manifestation in the excellent Hatampura.

The inscription next mentions the reign of the western Chalukya king Trailokyamalla Somesvara I. It cites the date Saka (973); Khara, Karttika Purnima, Monday, which may be equated to A.D. 1051, October 22, the weekday being Tuesday. It seems to register a gift by the attendants of Pancharasi. The details are lost on account of the damaged condition of the record.

No. 97

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 73 to 75
Place	: Alampur.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Trailokyamalla Somesvara I
Inscription date	: 22nd October A.D. 1051.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a stone lying in the museum. Registers some grant to *chaturjataka* ascetics by washing the feet of *mahasthan adhipathi Pancharasi bhattaraka*, a *Saiva* pontiff.

Chaturjataka: This was an administrative board of four members, known as the Panchayat system of Western India. (Indian Epigraphy 8-3, E.I. Vol. XXXIII, pp. 193).

No. 98

Reference	: Epigraphia Indica, Volume-XXXV, (1963-1964).
Page No	: 253 to 268.
Place	: Malleswaram, Kollapur Taluka, Mahabubnagar District.
Dynasty	: Western Chalukya.
Reign of	: Trailokyamalladeva (Somesvara I, 1044(6)-68 A.D)
Inscription date	: 27th October A.D. 1051
Language	: Telugu and Kannada.

Malleswaram Inscription of Trailokyamalla, Saka 973

(1 Plate)

by

G.S. Gai, Ootacamund (Ooty)
(Received on 3.3.1961)

The inscription edited below was copied by G.S. Gai, Ootacamund in December 1960 at Malleswaram in the Kollapur Taluk of Mahabubnagar District, Andhra Pradesh. The epigraph is engraved on three sides of a pillar set up in the compound of the Agasteeswaram temple, situated about a mile from the village on the banks of the Krishna river. The temple is built in what is known as the Chalukyan style of architecture. Besides the present record, there

are other inscriptions in the temple belonging to the time of Chalukya Jayadekamalla (Jayasimha II, 1016-1044 A.D.) and Tribhuvanamalla (Vikramaditya VI, 1076-1126 A.D.) and the Kakatiya king Prataparudra II (1290-1326 A.D.).

The first side of the pillar containing the inscription under study bears at the top the figure of a *linga* below which is a bull (*Nandin*) sitting and facing proper left. The record commences immediately below this figure of the bull. The first side contains 22 lines, the second 26 lines and the third 15 lines. Thus there are altogether 63 lines. The left end of the first side of the pillar has suffered some damage resulting in the loss of one letter at the beginning of each line 1-18. Similarly, the right-hand edge of the second side has been damaged affecting one or two letters in each line. These letters can, however, be restored from the context without any difficulty.

The Characters of the record belong to the Telugu-Kannada alphabet and are quite regular for the period to which the epigraph purports to belong. Viz. the middle of the eleventh century A.D. The language is Kannada prose except the three benedictory and imprecatory verses at the end which are in Sanskrit. The orthography does not call for any special remarks, except that Sanskrit *l* is spelt as *ḷ* in words like *kuḷa-tiḷakam* (line 5), *Trailokya* (line 7), *mahamandaḷeswaram* (lines 14, 31), *Chalukya* (line 19), *kaḷe kaḷe paḷaniyo* (lines 54-55) which feature is quite common in Kannada inscription.

The inscription is dated Saka 973, Khara, Karttika ba. 7, Sunday. According to S.K. Pillai's *Indian Ephemeris*, the week-day, i.e. Sunday, coincided with the *tithi* ba. 6 instead of ba. 7 and corresponding to 27th October, 1051 A.D. The record belongs to the reign of Trailokyamalladeva (Somesvara I, 1044-68 A.D.) of the Western Chalukya family of Kalyana.

The object of the inscription is to register the gift, made on the date discussed above, by prince (kumara) Vijayaditya and Mailaladevi to the temple of god Agestesvara. The temple is known by the same name even today. The gift was entrusted to Vidhisvara-pandita and consisted of two villages the names of which appear to read Pinmanam or Banmanam and Pittugam or Battugam. These villages are stated to have been situated in Ettapi-90 which was a *kampana* or division of Vaddavani-500 in the Kandur *nadu* or province. The gift is stated to have been made on the occasion of the bath (*snana*) at Anara-tirtha.

Mailaladevi was one of the queens of Somesvara I and some records style her as the chief queen (*piriyarasi*). Prince (kumara) Vijayaditya, who is mentioned as a donor in association with Mailaladevi, is introduced in lines 11-33 with a string of feudatory and other titles. Among the feudatory titles may be noted *tat-pada-padm-opajiri*, *samadhigata-pamchamahasabda*, *Maha-mandalesvara* and *Trailokyamalladeva-pada-pamkaja-bhramara*. It is a matter of common knowledge that the princes and other blood-relations of the ruling sovereign, appointed as governors of some territory, were endowed with such feudatory titles. We are, however, not told in the other epithets associated with this prince in the record are: *Vira-Mahesvaram*, *ayyana-simgam*, *vikramta-tumgam*, *vairi-mada-mardanam*, *pratapa-Janardanam*, *achalita-vakyam*, *Chalukya-manikyam*, *vijayasri-keli-sadanam*, *abhinava-Madanam-vipaksha-kula-kala-dandam*, *viramarttandam*, *din-anatha-chintamani*, *mandalika-chudamani*, *ari-arya-kumara-hriddaya-sellam* and *sahasamallam*.

The importance of the epigraph under study lies in the fact it helps us in establishing the identity of Vijayaditya. The expressions *kumara*, *Chalukya manikya*, 'a ruby of the Chalukyas and *ayyana-simga*, 'a lion or champion of his father', coupled with the fact that he

made the grant in association with Mailaladevi, a queen of Somadeva I, indicate that he was a son of Somadeva I, probably born of that queen. We know that Somesvara I had at least three sons, viz. Somesvara II (1068-76 A.D.). Vikramaditya VI (1076-1126 A.D.) and Jayasimha IV (did not ascend the throne). But there is some controversy on the question whether Somesvara I had a fourth son called Vijayaditya or Vishnuvardhana-Vijayaditya.

There are a number of inscriptions belonging to the reign of Somesvara I which refer to a certain Vishnuvardhana. Vijayaditya maharaja as the son and feudatory of the ruling king. The terms used in giving his relationship to Somesvara I are *nandana*, *sunu*, *putra* and *maga*, all meaning 'a son'. This feudatory is endowed with the titles *Sarvalokasraya* and *Vengimandalesvara*. In 1891, when Fleet knew of only one such inscription, he was inclined to regard, on account of the titles *Sarvalokasraya* and *Vengimandalesvara* associated with the name Vishnuvardhana-Vijayaditya, that the latter must have been of Eastern Chalukya descent and that the term *nandana*, which was used through courtesy, need not be understood literally. He was, however, careful enough, even then, to observe the fact that, in an inscription dated in 1064-65 A.D., Jayasimha IV is described as 'born in the Pallava lineage' and as having the title of 'lord of Kanchi, the best of cities', may be used as an argument that Vishnuvardhana-Vijayaditya was in reality a son of Somesvara-I. Later, in 1896-97, while editing the Jatinga-Ramesvara hill inscription of Vishnuvardhana-Vijayaditya dated in 1061 A.D., the same scholar observed, "The terms used to denote the relationship of Vishnuvardhana-Vijayaditya to Somesvara I, are *maga* here and *nandana* in his Davanagere inscription.....Elsewhere, and at a time when author knew of only the Davanagere record, he questioned the literal applications of them in this case (*Ind. Ant.*, Vol, XX, pp. 277 f.).....Facts have come to light, however, which show that certain titles which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally".

Thus, along Fleet himself revised, *on mature consideration*, his opinion regarding the identity of Vishnuvardhana-Vijayaditya, some scholars continued to hold the view that he was a member of the Eastern Chalukya house of Vengi. In the *Annual Report for South Indian Epigraphy* for the year 1924-25, pp, 75-76, it has been stated that Vishnuvardhana Vijayaditya mentioned as the son and feudatory of Somesvara I was an Eastern Chalukya prince who was a viceroy under the western Chalukya monarch.

N. Venkataramanayya has dealt with this problem at great length in his book. *The Eastern Chalukyas of Vengi* (1950), pp. 250 ff. Disagreeing with Fleet, he has arrived at the conclusion that Vishnuvardhana-Vijayadhitya, mentioned as the son and feudatory of Somesvara I, should be identified with the Eastern Chalukya king Vijayaditya VII of Vengi. His arguments may be summed up as follows:

(1) The titles such as *Sarvalokasraya*, *Vengimandalesvara*, *Chalukya Manikya* e.t.c. born by this prince (mentioned in the records of the time of Somesvara I) distinctly point to his Eastern Chalukya origin.

(2) The terms *putra*, *nandana*, *sunu*, *maga* etc, are very wide in their application and are employed to denote several kinds of relationship besides one's own male issue. Hence the evidence of these terms is not quite conclusive.

(3) The contemporary inscriptions, other than those under reference, and Bilhana's *Vikramankadevacharitra*, while enumerating the sons of Somesvara I, omit the name of Vijayaditya.

(4) Vengi was in the hands of the Western Chalukya from the beginning of the reign of Rajadhiraja I, *i.e.* 1044 A.D., down to 1067 A.D. On the death of the Eastern Chalukya prince Rajaraja I in 1061 A.D., Vijayaditya VII seized the Vengi throne with the approval of Somesvara I and remained, like his namesake described as the son of Somesvara I, a vassal of the Western Chalukya monarch.

(5) Both of them had the double name Vishnuvardhana-Vijayaditya.

(6) No title indicative of the position of the *samanta* is associated with either of their names.

While the *samantas*, the princes of the blood and even the heirs-presumptive are invariably styled *samadhigata-Pancha-mahasabda*, this title is conspicuous by its absence in the *prashastis* of both the Vishnuvardhana-Vijayadityas. Both of them are called *Maharaja*. Therefore, the so-called son of Somesvara was not a mere *sumanta* but a subordinate ally, superior in status even to the principles of the blood.

It is not possible to agree either with the arguments or with the conclusion of Venkataramanayya. Let us consider the value of his arguments. But before doing so, we may point out that prince Vijayaditya of the epigraph under study is the same as Vishnuvardhana-Vijayaditya, described specifically as the son and feudatory of Somesvara I in some records referred to above and only as a feudatory in others and as ruling over Nolambavadi or the adjoining territory. Almost all the fifteen epithets, associated with the prince in our record and listed above, are also found attributed to Vishnuvardhana-Vijayaditya, son of Somesvara-I.

(1) Venkataramanayya attaches too much importance to the titles *Sarvalokasraya* and *Vengimandalesvara*. Both these titles are absent in our record. The former is only a general title like *Samastabhavanasraya* while the title *Vengimandalesvara* appears to indicate only a formal investiture of provincial authority on the royal prince by Somesvara I. It may be pointed out, in this connection, that Somesvara II, that eldest son of Somesvara I, was also endowed with the title *Vengipuraesvara* in the records of the time of his father while his brother Jayasimha IV was called *Kanchipuravaresvara*. And what is more important is the fact that Vishnuvardhana-Vijayaditya himself bears the title *Kanchipuravaresvara* in one record, as will be shown below. Moreover, neither the title *Vengimandalesara* or *Vengipuravaresvara* nor any of the epithets enumerated in the list given above is associated with the name of the Eastern Chalukya king Vijayaditya VII either in his own records or in any other inscriptions of his family.

(2) The terms *nandana*, *sunu*, *putra* and *maga* used to indicate the relationship of Vijayaditya to Somesvara I should *prima facie* be understood, as has been done by Fleet in their real sense unless there is enough evidence to prove the contrary.

(3) The omission of Vijayaditya's name in Bilhana's *Vikramankadevacharita* and in some epigraphical records is only an *argumentum ex silentio* and cannot exclude the possibility of Somesvara I having a fourth son in the person of Vijayaditya. It may be observed in this connection that only a few records reveal the existence of a brother of Somesvara I as the person of Jayasimha while the rest of them omit his name. The omission of Vijayaditya's name in some records may be due to the fact that he was born of queen Maialadevi while the remaining three brothers were born to another queen named Bachaladevi.

(4-5). That the Eastern Chalukya ruler Vishnuvardhana-Vijayaditya secured the Vengi throne in 1060-61 with the help of Somesvara I and that he had the double name are no grounds for excluding the possibility of Somesvara I having a son called Vishnuvardhana-Vijayaditya.

(6) Some of the records consulted by Venkataramanayya himself use the expression *tat-pada-padm-opajiri* and *tat-pada-padm-aradhaka* and *mandalika-chudamani* which clearly

indicate as much a feudatory status as the expression *samadhiguta-pancha-mahasabda*. Further, our inscription introduces Vijayaditya with both the titles *tat-pada-padm-opajivi* and *samadhigata-pancha-mahasabdha*. And the title *Maharaja* associated with this Vijayaditya indicates nothing. Some members of the Telugu-Chola family, who were governing the Kurnool and Anantapur area as local chiefs under the Western Chalukya kings, also bore this epithet, e.g. Chiddana Chola-maharaja and Bijjana-Chola-maharaja.

A damaged inscription from Niralgi in the Dharwar District belonging to the reign of Somesvara II and dated in 1074 A.D. seems to refer to his brothers Vikramaditya VI and Vishnuvardhana-Vijayaditya, the latter with the titles *Kanchipuravaresvaram* and *Bhuvanaikamalla-Pallana-Permanadi* which are usually found associated with Jayasimha IV. The portion of the name reads as *Vi.....(ja)yaditya* and the damaged portion has just enough space for the letter *shhnuvardhana-VI*. Although Fleet has drawn attention to the existence of this record. Venkataramanayya has ignored it probably because the date 1071 A.D. for Vijayaditya goes against the theory of his identification with the Eastern Chalukya king of the same name.

Thus, the above discussion would make it clear that prince Vijayaditya of the inscription under study as well as Vishnuvardhana-Vijayaditya mentioned in other Western Chalukya records in none else than a fourth son of Somesvara I and that he cannot be identified with the Eastern Chalukya king Vijayaditya VII. Incidentally our epigraph supplies the earliest known date for Vijayaditya, viz. 1051 A.D.

There is a difference of opinion amongst scholars regarding the identity of poet Kirtivarman, the author of the Kannada work *Govaidya*. In this work as well as in another work called *Samayaparikshe* by Brahmasiva, Kirtivarman is called *narendra*, *Jagitnatha* and *dharmaapati* while his father is stated to have been king Trailokyamalla and elder brother Vikramarkanarendra. From this description R.Narasimhachar suggested that Kirtivarman must be identified either with Jayasimha IV or Vishnuvardhana-Vijayaditya who were the sons of Somesvara I. He also thought that the poet lived about 1100 A.D. On the ground that no son of Somesvara I named Kirtivarman is known from other source, A.Venkatasubbiah disagreed with the above view and suggested that Kirtivarman might have been only a feudatory of Somesvara I and that the terms including his relationship to this Chalukya monarch as well as to Vikramaditya VI should not be understood in their literal sense. In this connection, N.L. Rao has drawn the attention of scholars to a verse occurring in an undated inscription of the time of Tribhuvanamalla or Vikramaditya VI.

As pointed out by Rao, the verse refers to the four sons of Somesvara I and shows clearly that not only *Bengipati* Vishnuvardhana, elsewhere called Vijayaditya or Vishnuvardhana-Vijayaditya, was a fourth son of Somesvara I but also that he was the same as the poet Kirtivarman who, as pointed out above, was endowed with royal epithets like *narendra* and *dharanipathi*.

As already stated, the epigraph containing the verse discussed above belongs to the reign of Vikramaditya VI but is not dated. It is not possible to say whether Vijayaditya was alive at the time of this record. Assuming that the record belongs to the early part of Vikramaditya's reign and that Vikramaditya was then alive, Rao has roughly assigned the letter to the period 1060-80 A.D. But we now know from the present inscription that Vijayaditya lived as early as 1051 A.D. Therefore, we may assign him approximately to the period 1050 A.D. to 1080 A.D.

The geographical names mentioned in the inscription are the villages of Pinmanam or Banmanam and Pittugamam or Battugamam, Ettapi-90 in which the donated villages were located, Vaddavani-500 of which Ettapi-90 was a *Kampana* or division, Kandur-nadu which comprised Vaddavani-500 division and Anara-tirtha. Kandur-nadu may be identified with the area roundabout modern Kandur in Wanaparthy Taluk of Mahabubnagar District, which is situated at a distance of about 35 miles north-east of Malleswaram, the find-spot of the record under review. Vaddavani-500 may be modern Waddemanu, about 15 miles east-south-east of Kandur. Ettapi-90 is apparently the same as Yetham, about 15 miles to the north of Malleswaram. Author of this essay is not able to identify the remaining places.

Note on Malleswaram Inscription

While editing the Malleswaram inscription above, pp. 253 f., Dr. G.S. Gai has pointed out the weakness of the grounds on which some scholars have identified a ruling chief named Vishnuvardhana Vijayaditya, known from a number of inscriptions found in various parts of the Western Chalukya empire, with the Eastern Chalukya king Vijayaditya VII. Dr. Gai has considered the problem from the view-point of Western Chalukya history and has only in passing referred to the doubtful reconstruction of the career of the said Eastern Chalukya king. Looking at the problem from the stand-point of the history of the Eastern Chalukya dynasty, I find that most of what has been so far said about king Vijayaditya VII is based partly on a misunderstanding of the evidence of Eastern Chalukya records and partly on an eagerness to get light on Eastern Chalukya history from the confused story of the struggle between the Cholas and the Western Chalukyas.

Reference has been made to 'the deep-seated antagonism' between Vijayaditya VII and his step-brother Rajaraja I and it has been suggested that Rajaraja I rarely enjoyed peace during his long reign of 41 years due 'mainly to the opposition of his younger brother Vijayaditya' or partly to the sinister designs of his half-brother (Vijayaditya VII)' and partly to 'the conflicting ambitions of the rival imperial powers (i.e. the Cholas and the Western Chalukyas). But, as will be seen below, the Eastern Chalukya inscriptions prove beyond doubt that Vijayaditya VII ousted his step-brother's authority from the latter's kingdom or a part of it during the first half of the latter's long reign but that he was loyal to Rajaraja I for many years after that short rule as a usurper.

Certain Chola inscriptions, said to be of the 10th regnal year of Rajendra-chola I (1016-44 A.D.), state that the Chola general compelled the king of Vengi to flee from his country, destroyed the family of Jayasimha and defeated the Kalingas, Telungas and Oddas. On this basis, it has been suggested that Vijayaditya VII succeeded in seizing the Vengi kingdom after his father's death probably with the help of Western Chalukya Jayasimha II and of the rulers of Kalinga and Orissa, that the Chola army sent by Rajendra-chola I to help his nephew Rajaraja I defeated Jayasimha II at Musangi in 1020-21 A.D. while Vijayaditya VII, disastrously defeated, fled to the court of his ally the king of Kalinga, and that the combined forces of his allies, viz., the Kalingas, Oddas and Telungas, were defeated by the Chola general in the 10th regnal year of the Chola monarch Counted from 1012 A.D. when he participated in his father's administration as the heir apparent, in 1021 A.D. But, whatever may be the ingenuity of this reconstruction which appears to us to be dubious, there is some evidence to show that this could not have been the case.

Some scholars believe that the Eastern Chalukya king Vimaladitya died in 1018 A.D., though the coronation of his son and successor Rajaraja I took place on the 16th August 1022 A.D., and that the hostility of his (i.e. Rajaraja's) step-brother Vijayaditya probably delayed his coronation for four years. But others put the death of Vimaladitya and the accession of Rajaraja I in 1019 A.D. and speak of a delay of three years in the latter's coronation.

The possibility of a war of succession between the two brothers or the forcible occupation of the kingdom by Vijayaditya VII has also been suggested. But there is no support for this in the inscriptions of the family according to which. Rajaraja I succeeded his father and ruled for 41 years. It is expected that the genealogical section of the records of the family, which clearly notices a 27 years period of anarchy between 973 and 999 A.D. would have given us a hint if the coronation of Rajaraja I was really delayed for three or four years due to anarchy or to the occupation of the throne by Vijayaditya VII. The reason for the delay in Rajaraja's coronation is unknown and various causes can be imagined. But there is hardly any justification for bringing in Vijayaditya's hostility to account for it since the evidence at our disposal seems to tell a different tale.

As will be seen below, the 27th June 1031 A.D. fell after 'twelve years' rule of Rajaraja I and this would suggest that he ascended the throne sometime before the 26th June 1020 A.D. Since the reference seems to be to the twelfth year of his reign, he probably ascended the throne after the 26th June 1019 A.D. The following dates in both the regnal reckoning and the Saka era are known for the reign of the king: (1) year 12=Saka 952 (1030-31 A.D.); (2) year 37=Saka 980 (1058-59 A.D.); and year 41=Saka 983 (1061-62 A.D.). These three dates would roughly equate his first regnal year respectively with Saka 941 (1019-20 A.D.), Saka 944 (1022-23 A.D.) and Saka 913 (1021-22 A.D.). It thus appears that the first date counts the reign period from his accession while the second and third calculate it from his coronation. It has, however, to be noticed that the first date counting his reign from about 1019 A.D. is found in a record of Vijayaditya VII. If Vijayaditya would have been responsible for delaying Rajaraja's coronation, not to speak of his forcible occupation of the throne for a few years, it is impossible to believe that Rajaraja's reign would have been counted from c. 1019 A.D. in this record of Vijayaditya himself.

As we shall also see below, Saktivarman II, son of Vijayaditya VII, succeeded Rajaraja I in Saka 953, the date of his coronation being given as Thursday, month of Tula, sudi 2, Anuradha Nakshatra and Kumbha-lagna (18th October 1061 A.D.). Rajaraja I seems to have died during his 41st regnal year sometime before that date.

The Pamulavaka plates issued in the second year of the reign of Vijayaditya VII have the following stanzas after the description of the 7 years' rule of Mummadi Bhima (Vimaladitya):

*Tasya Mummadibhimasya sutah krita-matir=mahan /
Rajaraj-ahcayo raja dvadas=abdan=dharam=apat //*

*Tam Rajaraja-nripatim mrdhatya bhavah prasahya Vijayadityah /
Vimaladitya-tanujasya dvaimaturo=grahid=yo rajyam //*

*Sriman Sake sam-aughe drig-ishu-nidhi-mile Karkate karkasamsau
suddh-atma suddha-panchamy-Aditisuta-dine surya-bhe saaurya-sali /*

*Kanya-lagne-tidhanva Sasikula-tilaka Rajamartaula-sunur =
Vengi-samrajya-pattam sma vahati Vijaditya-bhupah pratapi |*

According to this Vijayaditya ousted Rajaraja I after the latter's rule of 12 years, occupied the kingdom of Vengi by force, was anointed Sunday, month of Karkataka, sudi 5, Saka 952 (or 53), Kanya-lagna, Surya-nakshatra and ruled at least to his second renal year when the charter was issued. The date of his coronation has been equated by some with 9th July 1030 A.D. and by others with 27th June 1031 A.D. The first date is certainly wrong. It has to be pointed out that, although the word *drik* normally means 'two', the date is irregular for Saka 952. But if *drik* is taken to mean *Isa-drink* or 'three', the date corresponds to the 27th June 1031 A.D.

The language the stanzas quoted above would of course suggest that Vijayaditya VII became the master of the Vengi kingdom. But often such claims are exaggerated. Thus when the Chola and Western Chalukya inscriptions speak of conquest Vengi or any other country, not the entire country is meant in many cases. Another point to be noticed in this connection is that the later records of both Vijayaditya VII and his son Saktivarman II do not refer to any break in the 41 years' reign period of Rajaraja I ; that is to say, they do not state that Rajaraja I ruled for 12 years, then Vijayaditya VII reigned for so many years then again Rajaraja I ruled for so many years. It is thus not impossible that Vijayaditya succeeded in occupying only a part of his step-brother's kingdom. Another fact that has to be considered is that, about this time, the rulers of Vengi were subordinate allies of the Cholas while the Vengi country was a bone of contention between the Cholas and Western Chalukyas. It is thus not impossible that Vijayaditya occupied parts of the Vengi kingdom with the help of the Western Chalukyas who regarded him as a subordinate ally and installed him as a rival king of Vengi in the areas occupied by them.

As indicated above, the said period of Vijayaditya's rule, ostensibly resulting in a break in Rajaraja's reign, is not recognised in any later record of the family, even in those of Vijayaditya VII himself and of his son Saktivarman II. This is a significant fact which, coupled with other evidence to be discussed below, shows that Vijayaditya soon atoned for his rebellion probably by handing over the territory to Rajaraja I, so that this lapse of his youth was later forgiven and totally forgotten. There are well-known cases of this kind, e.g. the rebellion of Stambha against his brother Govinda III and of Jayasimha against his brother Vikramaditva VI.

The Telugu Academy plates of Saktivarman II and both the Ryali copper-plate grants of his father and successor Vijayaditya VII have the following stanzas after the description of Vimaladitya and before the introduction of Saktivarman II:

*Tasya sriman=atmajo Rajarjo rajat-tejas=Chandra-namk-agraganyah |
S-aikam chatvarimsatim vatsarani kshonim raksha-dakshino rakshati sma //*

*Vimaladityach=Chod-anvay-aika-lakshmyas=cha Medava-mahadevyah |
Ajani jaya-sri-nityo Vijayadityo naresvara stutyah //*

*Parokshe Rajarajasya bhratur=dvaimaturasya yah |
paratyagrahin=mahi-rajya-sriyam vira-sriya yutah //*

On the basis of the word *paroksha* (literally, ‘in one's absence’) used in the last of these verses, some scholars have said, “In the year A.D. 1060, when Rajaraja was away from his capital, Vijayaditya seized his throne and declared himself king”. But this is certainly wrong. In the first place, if such was the case, Rajaraja I would not have been described in the eulogistic terms (*rajat-tejas. Chandra-vams-agraganya or raja-vams-agraganya and raksha-dakahiya*) used in the first stanza. Secondly, if there was enmity between the two brothers about 1060 A.D., Vijayaditya's rule over Vengi at least for more than one year from 1031 A.D. would not have been totally omitted from these records. As will be seen below, the respectful mention of Vijayaditya VII in the records of Rajaraja's grandsons also goes clearly against the theory of enmity between the two brothers.

Thirdly, the word *parokshe* in the present context certainly means, ‘when he was no more in this world. This is probably indicated by the verb *pratyagrahit* which primarily means ‘accepted or received [as a gift] and suggests that Vijayaditya VII obtained the kingdom in a peaceful way. As we shall see below, the throne of the deceased Rajaraja I passed on to his son Kulottunga I who was then living in the Chola court waiting for gaining the Chola throne and therefore bestowed it on his Uncle.

The following three verses, the first quoted from the Telugu Academy plates of Saktivarman II and the second and third from the Ryali copper-plate inscriptions of Vijayaditya VII, show that Vijayaditya was not inclined to rule the kingdom, even though he got it, but that he gave it to his son Saktivarman II out of paternal affection.

If Vijayaditya was eager to obtain the throne of Vengi and was zealous fighting for it, we do not understand why he should have given the coveted object to his son when he actually got it after a bitter struggle. Of course, if he was to rule the kingdom on behalf of Kulottunga I, one understands why he entrusted the burden to his son. The graphic description of his dejection at his son's death when he was prevailed upon by the officers to have reluctantly agreed to govern the kingdom for the establishment of law and order (*dharma*) scarcely suits one who was vigorously striving for the throne. Saktivarman's comparison with Abhimanyu may be merely to indicate that he prematurely died as a young man before the death of his father. But, even if it is taken to indicate that he died like Abhimanyu in a fight with his relatives, these latter need not be necessarily identified with the partisans of Kulottunga I or the Cholas. The enemies may have been the Western Chalukyas or the Eastern Gangas or somebody else. The Eastern Chalukyas were an offshoot of the Early Western Chalukya dynasty while the Imperial Eastern Gangas and the Eastern Chalukyas were both matrimonially related to the Cholas.

The copper-plate grants of the sons of Kulottunga I, issued during Kalottanga's reign, states that their brother Rajaraja-Mummadichoda took up the burden of the kingdom of Vengi when their father addressed him in the following words after appointing the other brothers as rulers of different districts (*vishayas*):

*Maya Vemgi-mahi-rajyam Choda-rajy-abhilashiya /
mat-pitrivye pura nyastam Vijayaditya-bhubhaji //*

*Sa cha panchadas=aiv=abdan panchinana-parakramah /
mahim rakshan-mahinatho divam dev-opamo gatah //*

The reason why Kulottunga I did not like to be the ruler of Vengi and bestow the Vengi kingdom on his uncle is given here clearly as his ambition to get the Chola throne. Apparently he was afraid of losing the Chola crown, a much more coveted prize than the Vengi throne, in case he would be away from his supporters at the Chola court, ruling over his paternal kingdom. If the relations between Rajaraja I and Vijayaditya VII were bitter, such respectful reference to the latter would not have been put here in the mouth of the former's son. Vijayaditya VII is not only called *panchanana-parakrama*, 'a very lion (or Siva) in valour' but also *dev-opama*, 'like a god'.

An inscription assigned to Rajaraja Muminadichoda, who was a son of Kulottunga I and is supposed to have been anointed on the Vengi throne on the 27th July 1076 A.D., i.e. shortly after the death of Vijayaditya VII, records that a scion of the family of Kannada Deva who was the lord of the earth from the Himachala to the Setu (probably Rashtrakita Krishna III), by name Mummadi Bhima, was made the chief of one thousand villages in Vengipura-vishaya by the said ruler of Vengi. It is interesting to note that this Bhima is described in the inscription as brought up by king Vijayaditya VII. If Vijayaditya was regarded as an enemy of Kulottunga I, it is doubtful if the former's protege would have received, so soon after the former's death, favours from the latter's son. Even if there was a good reason for favouring the person, there was certainly no necessity for mentioning his relation with Vijayaditya VII in the record. This fact therefore suggests that Vijayaditya's relations with Kulottunga I and the latter's sons were not bitter.

It may be pointed out that Kulottunga I claims to have got the kingship of Vengi on his father's death about 1000-61 A.D. though he gave (cf. *nyasta*) that to his uncle Vijayaditya VII who also acknowledge its receipt (cf. *pratyngrahit*) even though it was at first given (*nyasta*) by him, and Vijayaditya VII in Vengi was calculated to commence in 1060-61 A.D.

There are two stanzas in the above inscriptions of Kulottunga's sons, in the description of Kulottunga I, which clearly state that the said king became at first the ruler of Vengi (*prathamam Veng-isvaratvam=adhyasaya*) and was later anointed to the Chola kingdom (*Chada-rajye=bhishiktah*). Later records of the family represent Kulottunga I as the successor of his father Rajaraja I, but assigns to him a reign of 49 years (rarely 50 years) as the lord of the Chola empire (*sri-pancha-Dravida-sah-Andahra-Vishayam*) apparently referring to the period 1070-1120 A.D. It is not stated here that he was the king of Vengi after the death of his father Rajaraja I and before his own accession to the Chola throne. This has therefore to be understood as the recognition of the fact, on the part of his successors, that Kulottunga I was not the *de facto* king of Vengi between 1061-70 A.D. Even though he claimed to have been the *de jure* lord of that country then under the rule of his proxy, his uncle Vijayaditya VII. That, however, the reign of Kulottunga I was sometimes counted from 1061 A.D. is known from one of his inscriptions dated Saka 1017 (1095-96 A.D.) and the 35th year of his reign. The mention of Kulottunga I as Rajiga, the king of Vengi, in Billana's *Vikramankadevacharita* also shows that he was regarded as the king of Vengi at the Chola court. It may also be noted that, if Vijayaditya VII was a Western Chalukya partisan, his rival for the throne of Vengi would scarcely have been mentioned as the king of that country by the Western Chalukya court poet.

The contemporary eulogistic poetical work *Kalingottupparni*, the hero of which is Kulottunga I, says how the queen of Rajendra-Chola I regarded her daughter's son Kulottunga I as 'worthy to be her [adopted] son and to increase the fame of the Solar race (i.e. the Chola family)', how king Virarajendra made him the *Yuvaraja* and how he, when still *Yuvaraja*, conquered Chakrakota (i.e. the present Bastar District) and was a terror to Virutaraja (Chalukya

Vikramaditya VI). This seems to be quite consistent with what has been said above on the basis of epigraphic evidence misunderstood by scholars. As regards Kulottunga's exploits in the Bastar region apparently against Chalukya Vikramaditya VI who was probably aiding the local Chhinda ruler, a subordinate ally of the Western Chalukyas, it is supported by an inscription of Kulottunga I, dated in his fifth regnal year, which states that, at the time [when he was still] the heir-apparent (*ilango*), he conquered Sakkarakottam and seized a herd of elephants at Vayiragaram (in the present Chanda District, Maharashtra)'. Under the circumstances, Sastri's theory that Kulottunga I spent the best part of the period A.D. 1063-70 in the region of the modern Bastar State seems to be against all available evidence. A person who did not occupy the Vengi throne for fear of losing the Chola crown would have scarcely liked to have spent such a long period in Bastar to the north of Vengi, even further away from the Chola capital.

Another significant fact is that Kulottunga I sent one of his sons as his viceroy in Vengi immediately after the death of his uncle Vijayaditya VII. This shows that the installation of a son of Kulottunga I in Vengi did not involve the conquest of an enemy's territory since, if Vijayaditya VII was hostile to Kulottunga I, the installation of Kulottunga's son on the Vengi throne immediately after Vijayaditya's death could not have been possible without any struggle with the partisans of the Eastern Chalukya king. But there is no clear evidence of such a struggle. That Vijayaditya VII was not regarded as an enemy by Kulottunga I seems also to be evident from the fact that no attempt is definitely known to have been made by the former to occupy Vengi during the period after his occupation of the Chola throne and before Vijayaditya's death. It is thus clear that, even if parts of the Vengi country may have been till then under the occupation of Western Chalukya forces, the area under Vijayaditya VII passed smoothly after his death to Kulottunga I.

What has been said above would suggest that there was no struggle between Vijayaditya VII and Kulottunga I for the throne of Vengi. But certain copper-plate grants of the Ganga king Anantavarman Chodaganga of Kalinga state that when Vijayaditya, beginning to grow old, left [the country of] Vengi, as if he were leaving the sky, and was about to sink in the great ocean of the Chodas, he, Rajaraju (i.e. Chodaganga's father Rajaraja I Devendra Varman 1070-78 A.D.), the refuge of the distressed, caused him to enjoy prosperity for a long time in the western region (i.e. the region to the west of the Ganga kingdom of Kalinga). The Dirghasi inscription of Saka 997 (1075 A.D.) refers to the victory of Ganga Rajaraja's *Mahapratihara* Vanapati over the Choda king's army and other enemies including the king of Vengi over the Choda king's army and other enemies including the king of Vengi whom he claims to have often defeated. On the basis of these statements, it has been supposed that, after his accession to the Chola throne, Kulottunga I went on conquering Vengi from Vijayaditya VII who is supposed to have become helpless after the death of the Chola king Virarajendra (1063-70 AD). It is however, not impossible that the reference is to a Chola invasion of Vengi and compelled him to seek help from the Eastern Gangas about 1070 A.D. and that he succeeded in returning to Vengi after Virarajendra's death when a struggle for the Chola throne was going on between Kulottunga I and Virarajendra's son Adhirajendra. If Kulottunga was responsible for driving him out of Vengi, it is difficult to understand why this success is not noticed in the records of his family, which assign to Vijayaditya a rule of 15 years between 1061 and 1076 AD.

During Vijayaditya's reign, a good part of the Vengi country must have once been occupied for the forces of Western Chalukya Vikramaditya VI who was then a general of his father Somesvara I. The Karuvur inscription of the fourth regnal year of the Chola king Virarajendra states that he attacked and destroyed the powerful army that Vikkalan (i.e. Vikramaditya VI) had 'again' despatched to Vengai-nadu. The Manimangalam inscription of

Virarajendra's fifth regnal year also states that he reconquered the good country of Vengai and bestowed it on Vijayaditya whose broad hands held weapons of war and who had taken refuge at his lotus-feet. This shows that Vikramaditya VI had occupied parts of the Vengi kingdom and that Virarajendra helped Vijayaditya VII in regaining them. It appears that soon afterwards Vijayaditya VII was again defeated disastrously by the Western Chalukyas and was compelled to become a subordinate ally of the latter. This may have brought in the intervention of the Cholas who probably defeated Vijayaditya and his allies and, as a consequence, the Eastern Chalukya king fled away and received help from the Ganga king of Kalinga. Since this possible anti-Chola activity of Vijayaditya VII was thrust on him by circumstances, it was not difficult for the Chola king to forgive his subordinate ally. Of course, if it happened during Virarajendra's reign, it was easier for Kulottunga I to be favourably disposed towards his uncle whose help he might have later received in his struggle with the Western Chalukya forces still in occupation of parts of Vengi.

The following dates in the regnal reckoning and the Saka era belong to the reign of Vijayaditya VII: (1) year 3=Saka 986 (1064-65 A.D.); (2) year 8=Saka 990 (1068-69 A.D.); (3) year 12=Saka 994 (1072-73 A.D.); (4) year 13=Saka 995 (1073-74 A.D.). They show that Vijayaditya's reign was calculated as beginning from Saka 983=1061-62 A.D. The Ryali copper plate grants were issued in his 12th regnal year, i.e. 1072-73 A.D. His 15th regnal year, a which he seems to have died, would correspond to 1075-76 A.D.

Besides the facts discussed above, these dates and a few others of his reign make it impossible to believe that *Maharajadhiraja Raja Parameswara Paramabhattacharaka* Vijayaditya VII of Vengi is identical with his namesake who was a subordinate chief and is mentioned in the records of the reign of Western Chalukya Somavarsa I, especially when the said chief is supposed to have been the Western Chalukya governor of the province of Nolambavadi (i.e. parts of the Bellary, Anantapur, Kolar and Tumkur Districts) and the adjoining area 'from A.D. 1063 to 1066. The same person could scarcely have been the king of Vengi and the Western Chalukya viceroy of Nolambavadi at the same time.

We have indicated above a few solid facts of the reigns of the Eastern Chalukya kings Rajaraja I and Vijayaditya VII. The claims and counter-claims of the Cholas and Western Chalukyas in respect of Vengi during the period in question should be viewed against the background of these facts.

No. 99

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 76 to 79
Place	: Malleswaram.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Trailokyamalla Somesvara I
Inscription date	: 26th October, A.D. 1051.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a stone slab in the Agastheswarara temple. Records the grant of land in the village *Anmanpalli*, situated in *Ettapi-70*, of *Vaddavana-500* in *Kanduru Nadu* by *Chandala devi*, wife of *mahamandalesvara* of *Kumara Vijayaditya*, chief of *Trailokyamalla*, to the God *Agastyesvara* after washing the feet of *Chidivara pandita*.

No. 100

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 97.
 Place : Rayipalli, Narayankhed, Medak District.
 Dynasty : Western Chalukya of Kalyana.
 Reign of : Trailokyamalla.
 Inscription date : 25th December A.D. 1051.
 Language : Telugu and Kannada.

This record contains detailed prasasti of the western Chalukya king Trailokyamalla and his feudatory mahamandaleshwar Gonka permanadi. Grant portion missing.

No. 101

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 70 to 73
 Place : Rayipalli, Narayanpet Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla, Somesvara I.
 Inscription date : 25th December A.D. 1051.
 Language : Kannada.

This inscription is on a pillar erected near the Hanuman image under the Margosa tree. The inscription records the gift of one *Pannasa* land measuring 100 *marttars* as *agrahara*, in *baliya Agrahara*. Situated within the subdivision of *Bommadri-300*, included in Kasavulanadu, to Somesvara Permenadi by Asdapa Vimala, son of Kundamayya, on the occasion of *Uttarayana Samkranti* when Gonka Permanadi was camping on the banks of the river Narmada. The said Permanadi was engaged in suppressing the Late kings. He also bears a string of *birudas* which include his being a terror to the king of Sankisa.

No. 102

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 51.
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Trailokyamalla ruling from Kollapura.
 Inscription date : 1051 A.D.
 Language : Kannada

This inscription is on a pillar dug out from the main street in the village, dated Saka 97[3], Vikriti. Records that Gangamaraja, Chandimayya and Kalimayya setti having constructed a tank to the west of Suvvipake-60 *mattar* of land irrigated by it were assigned to them by Somi-bhattaraka, the *sthanadhipati* of Padarupaka which belonged to (god) Temkala Samkesvara of Kollipaka. Rebba-raja wrote the record.

No. 103

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No	: 51.
Place	: Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty	: Chalukyas of Kalyana.
Reign of	: Trailokyamalla ruling from Paithana.
Inscription date	: A.D. 1051 ?
Language	: Kannada.

Records that Gangamaraja, Chandimayya and Kalimayya setti having constructed a tank to the west of Suvvipike, 60 *mattar* of land irrigated by it were assigned to them by Somibhattaraka, the *sthanadhipati* of Podarupaka which belonged to (god) Temkala Samkesvara of Kollipaka. Rebbaraja wrote the record.

No. 104

Reference	: Epigraphia Andhrica, Volume-VI, 1994.
Page No	: 43 to 54.
Place	: Narasingapuram, Karimnagar District.
Dynasty	: Western Chalukya.
Reign of	: Somesvara-I.
Inscription date	: 24th December A.D. 1052.
Language	: Sanskrit and Kannada.

Narasingapuram Inscription of Trailokyamalla by

Dr. N.S. Ramachandra Murthy

The subjoined inscription under study comes from the village Narasingapuram situated in Karimnagar District of Telangana. It was first noticed and copied by Dr. N. Mukunda Rao, Chief Epigraphical Officer Department of Archaeology and Museums, Hyderabad. Unfortunately, the original slab on which the inscription was engraved suffered submergence in the Lower Maneru Reservoir and only a fine set of impressions are available for study.

The inscription is engraved on a heavy granite pillar, square in shape, with writing on all the four faces. It roughly measures a length of 2 metres and breadth of 0.50 mt. The characters, like other Western Chalukya records of the period, are roughly square in form, deeply engraved and well preserved, and hence do not present any difficulty for decipherment.

The script, as usual, is Kannada of 11th-12th c.A.D. The language is Kannada prose (lines 1 to 95) and Sanskrit verses in Sragdhara metre (lines 96 to 114) in the end. There are altogether 116 lines on all the four faces.

As regards orthography, it may be noted that there are no peculiarities worth mentioning except for the use of consonants *l* and *ḷ* without discrimination.

The date of the record occurring in the lines 67 to 72, is S. 974, *Nandana, Paushya, Su. 1 Brihaspativara, Uttarayana Sankranti*. On examination, it is found that the week day and *tithi* correspond to *Margasina ba.30*, instead of *Paushya su*. Thus the date corresponds to Thursday, December 24, A.D. 1052.

The record belongs to the reign of the Western Chalukya king Ahavamalla Somesvara I who ruled from A.D. 1042 to 1068.

The inscription registers the gift consisting of 40 gold *gadyanas*, remission of tax on *perika* in the *grama* of Marpugonda, one *punasa* of wetland along with 100 *ratanas* and 2 *mattars* of garden land as Nandanavana, and 15 *mattars* of Kisukadu situated to the north of the *grama* Suvipaka included within Atukuru-70 of Sabbi-1000 by Chamaraja, a *Mahajana* and the Lord of Suvupaka *agrahara* and his wife Sri Marakabbe, to the temple of the god Trailokya Narayana, built by them and named after their overlord Somesvara I Trailokyamalla. The gift was made by the assembly of the *Mahajengs* for the purpose, headed by Chamaraja and Revaraja. To this the residents of the four *sthanas* of Arangaluru. Vachhanuru and Suvipaka were made witnesses.

The record was engraved by Padmanabhayya and composed by Narayana.

The record under study is interesting for more than one reason and hence of great importance. Firstly the inscription contains the unique information about the victorious wars of Somesvara-I against the Paramara King Bhoja of Malwa and the Cholas of Kanchi. Secondly, it introduces the queen of Jayasimha II by name Jakayye Mahadevi, not known so far and mentioned as the mother of Somesvara I. Thirdly, it mentions the donor Chamaraja and his wife Sri Marakabbe, the Lord (*prabu*) of Suvipaka-*agrahara*. Lastly, the record contains few verses in Sanskrit extolling the beauty of the temple of Trailokya Narayana built by Chamaraja and his wife, instead of the usual imprecatory verses.

The first campaign of Somesvara I mentioned in the record is against the Paramara king Bhoja of Malwa, the Lord of Dhara situated in Uttarapatha. It says that the expedition was so fierce that Bhoja was made to flee from his capital (11. 7-8) and it even seems to make an implied reference to the death of Bhoja in the war, as can be understood from the expression "*tat kulanganeyaram-pididuvaidhavya diksheyam kottanthe*" (119-10) and engulfed the Sapta Malwa territory like wildfire (11-13. Sapta Malvamam pralayagni rupadim) and wrested the whole land including the saptangas and insignia of sovereignty *Sakalavasumatitala saptanga samasta rajya chihnamgalam-kaikondur* (11. 13-16). This Malwa expedition of Somesvara I is a part of the dynastic feud between the Paramāras and Western Chalukyas of Kalyana since the time of Tailapa II. It continued during the reigns of Jayasimha II and Bhoja and again during the reign of Somesvara I. We know of a Malwa war waged by Somesvara from his two records viz, Nander and Nagai dated S. 969 (A.D 1047 and 1058) respectively. From this, it appears that Somesvara I immediately after his accession, turned his eye against Malwa and embarked upon a campaign, as seen from the Nander inscription, the earliest to mention his Malwa wars.

According to the above records, Bhoja was subdued in the city of Dhara. But the Nagai record dated A.D. 1058 on the other hand goes farther and states that the city of Dhara was captured. The present record dated S. 974 (A.D. 1052) thus falls in between the above two, and supplements the information provided by them. From this, it seems that while the Nander inscription refers to an earlier campaign, the record under study refers to a subsequent one which took place before 24th December, A.D. 1052 This seems to draw support from the fact

that Somesvara was campaigning at Pannala in A.D. 1053, probably on his way to Dhara. From there he proceeded to Malwa. In this, he was assisted by a host of feudatories and generals like Hoysala Ereyanga, *dandanayaka* Gundamayya, Jemarasa, mahasamantadhipati Nagadeva, Madhusudana and Pullikesi. An inscription from Hirekrur dated A.D. 1069 refers to *dandanayaka* Gundamayya who bears a string of epithets like "Malwa Dhumaketu, Mandava Kotollanghana, and Dharanagarakututala". From the Nagai record we learn that Bachiraja and his younger brother Madhusudana of Vasana family took part in the battle of Malawa. A record from Hottur dated A.D. 1067, states that "mahamandaleśvara Jemarasa was a flame of doom" to Bhoja, the Lord of Malwa. Another record from Muttugudur dated S. 974, Khara, Uttarayana Sankranti corresponding to December 25 A.D. 1051, states that Somesvara was camping at Bandanikeyaghatta identified with Bandalika in Shimoga district. On the basis of this information Dr. Gopal fixes the date of the campaign of Somesvara between A.D. 1050 when he was at Pannala and 25th December 1051 A.D. the date of Muttugudur record. But the cyclic year Khara mentioned in the latter record falls in S. 973 and not S. 974 i.e., A.D. 1051. However, the above view of Dr. Gopal seems to be correct as the present record is dated only a year previous from the above.

Incidentally, the record also raises a problem regarding the death of Bhoja. Dr. Gopal state that "Bhoja did not succumb to the attack of Somevara and also says that "nowhere do the Chalukya records mention that Somesvara killed Bhoja. For this, he draws support from Bilhana. On the other hand, he ascribes the death of Bhoja to a combined attack by Chalukya Bhima I and Kalachuri Karna, which took place between 1052-53 A.D. While it is true that there is no clear reference to the death of Bhoja, in either Paramara or Chalukya records, the above view of Dr. Gopal seems to be untenable for the present record, makes an implied reference to the death of Bhoja by stating that "Somesvara took a vow to make the women of Bhoja's harem as widows" and he even captured the sovereignty of Bhoja by wrestling his territory and the insignia of sovereignty. The last known date of Bhoja according Dr. Gopal is A.D. 1049 and the earliest date of his successor Jayasimha, is 1056 A.D. On this basis, Dr. Gopal fixes the death of Bhoja between 1051-52 A.D. This is further supported by the Hottur inscription dated A.D. 1067, which states that "Jemarasa was a flame of doom to the Lord of Malwa" who took part in the campaign of Somesvara.

The second war of Sōmelvara I mentioned in the record is his expedition against Chola, the Lord of Kanchi. Here also we find a dynastic war between the Cholas and Chalukyas. The Chola adversary of Somesvara at this time was Rajadhirāja who ruled from A.D. 1018 to 1054. According to the present record, while Somesvara was engaged in his Malwa war, he received a message about the invasion of the Cholas, upon which he was enraged and became furious. At once he proceeded against Kanchi, burnt it to ashes, plundered its wealth, took the wife and mother of the Chola as prisoners, cut off their noses and ears, and captured Kanakachala. According to some scholars there was protracted warfare between Somesvara I and Rajadhiraja. There are two inscriptions of Somesvara which mention a Chola war dated A.D. 1047 and 1050 respectively. Somesvara is said to have conquered Chola along with Lata, Dravida, Nepala and Pannchala besides Andhra, Magadha, Konkana and Malwa.

The Nagai record mentions the conquest of Pallavas by Somesvara and it states that the city of Kanchi was burnt. The present record, thus, seems to refer to the completion of a Chola war between 1050-1052 A.D. In this connection, it is to be noted that Rajadhiraja attacked Kalyanapura in Rattamandala, when Somesvara was actively engaged in his Malwa campaign, burnt it, and performed Virabhisheka, and assumed the title "Vijaya Rajendra" Probably, Rajadhiraja, in this campaign only brought the image of Dwarapalaka to Darasuram from

Kalyana. On hearing the news of the burning of his capital, in retaliation, hotly pursued the Chola to the deep depths of the ocean, plundered Kanchi and captured Kanakachala". This fact is supported by the Nagai record. Bilhana also refers to the same event by saying that Somesvara appropriated the Lakshmi (prosperity) of the Chola king and secured her by taking hold of her kanchi (girdle). In this he was actively supported by the "Telugu-Choda chief Chiddana Chola maharaja, ruling over Sindavadi who bears the distinctive title "of the great Lord who was the cause of destruction of Kanchipuram. Probably, it was in this campaign only that Kakatiya Prola, son of Beta I, took active part, in recognition of which Trailokyamalla Somesvara offered Anumakonda as fief to him in perpetuity. The same inscription also states that "Beta II, son of Prola I was a lion to the elephants" that were the Malwas and Chola a clear pointer to Somesvara's wars against the Paramaras and Cholas. Beta's active part in the Kanchi expedition is also known from another record at Pillalamarri in which Barma, is said to have uprooted the tree of Chola king's honour by removing the gates of Kanchi after a hard fight.

This Kanchi expedition of Somesvara I according to Dr. Gopal is not based on historical facts. According to him "Somesvara did not proceed as far as Kanchi Contrary to the above view, the information supplied by the Kazipet, Pillatamarri and Palampet inscriptions coupled with the burning of Kanchi and capture of Kanakachala in unequivocal terms in the present record, lead us to believe that, this was a fact which took place between 1051-1052 A.D. i.e., after the Malwa war and before the Koppam battle, dated S. 976 cyclic year, Jaya, corresponding to A.D. 1054 the last known date of Rajadhiraja. The recently discovered Sanigaram inscription shows that Beta I did not accompany his master to Kanchi, as it does not make any reference to the above war. On the other hand his son Prola I seems to have actively helped Somesvara in the Kanchi expedition by deputing his general Barma to Kanchi which took place between A.D. 1051-1052.

The next important point revealed by the inscription under study is the name of the mother of Somesvara. Before mentioning Trailokyamalla, the record in lines 30-32 ascribes Jayasimha II the titles of "*Tanjavura Kanja Kunjaram*". "*Sapta Malava dhumaketu, parachakra kēsari Paramesvaru*" and "*bandekādasavataram kaliyugadalli*". It then says that Jayasimha II and his queen Jakayye Mahadevi were born Somesvara (*Srimat-Jayasingadēvamgam Jakayye Mahadevi putti tanage* 11. 35-36). The mention of Jakayye Mahadevi as the mother of Somevara is nowhere recorded in his records and it occurs for the first time in the present record. We know of the names of two queens of Jayasimha II viz., Suggaladevi and Devaladevi, the former a Chola princess and the latter a Nolamba princess. There are two queens by name Jakavve known to us. One is the queen of Tailapa II and mother of Irisabedenga Satyasraya". She was a Rashtrakūta princess and daughter of Bhammata-Ratta.

The other is the queen of Narasimha II of Vemulavada Chalukya family, probably sister of Indra III and mother of Arikesan II, the patron of Pampa. The queen Jakayye of the present record cannot be identified with either of them. On the other hand, we learn from Telugu *Basavapurana*, Suggaladevi, the queen of Jayasimha II was a Saiva by faith and named her son as Somesvara after the God. From the Balligai record of Jayasinha dated S. 944 (A.D. 1022-23), come two more queens hitherto not known. A recently discovered inscription from Saidapuram in Bhongir taluk of Nalgonda district, dated S.956 (A D. 1034) belonging to Jagadekamalla I mentions a Jakabbeya *basadi*. This *basadi* was probably named after the queen Jakabbe who may be identified with the queen Mahadevi of the Balligai record. If so, her full name would be Jakabbe Mahadevi as mentioned in the present record. If the above surmise were to be correct, this queen Jakabbe Mahadevi could in all probability be Jakayye Mahadevi, mother of Sömesvara I as against Suggaladevi which is based on literary evidence of a later

date. However, the lineage of Jakayye or the family to which she belonged cannot be ascertained.

After this, the inscription introduces the donor Chamaraja, the Lord of Suvipaka-*agrahara* situated in the numerical subdivision of Arukuru-70 included within Sabbi-1000. Chamaraja, a *mahajana* appearing for the first time is described as "*Samasta guna nilaya, Vinayanidhama, Nanni Kaninam, Sujana Narayan, Vidyavinōda*" etc., (11-47-49). The record then states that Chamaraja and his wife Sri Marakabbe, who was a *pativrata Kantabharana*, and *Dittyā Lakshmi*, made a gift to the temple of Trailokya Narayana built by them out of reverence and loyalty to their overlord and wishing for the fulfilment of all the desires of their lord Ahavamalla.

In the end, the record contains five Sanskrit verses extolling the beauty and grandeur of the temple of Kirti Narayana which was adorned by a Garuda pillar and Simhavyala motif.

As regards the identification of the place names mentioned in the record, the following may be noted.

Suvipaka: It formed part of the Kollipaka-*vishaya* in the Chalukya period. Even today there are several names of villages in the Karimnagar district ending with the suffix *paka* like Kudurupaka, Marpaka, Raipaka, Pattipaka, Repaka, Joopaka etc. Among them it appears that the *grama Suvipaka* of the present record, on etymological grounds, is identical with *Joopaka* situated in Huzurabad Taluk of Karimnagar district. This seems to draw further support from the fact that the inscription from Saidapuram. Bhongir Taluk, Nalgonda district dated S. 956 (A.D. 1034) refers to Juvipakavādi while another record from Kolanupaka dated S. 973 (A.D. 1050) mentions Suvipaka. From this, it appears that both Juvipaka and Suvipaka were one and the same.

Atukuru-70: This numerical subdivision finds reference in an inscription from Repaka, Karimnagar district dated S. 888 (A.D. 966) in the reign of Vemulawada Chalukya king Arikesari II. In the gift portion, it mentions a fief held by Jaina disciples comprising Arukuru-70 and Pammi-12. There is a village by name Atmakur in Metpally taluk of Karimnagar district. However, its identification with Atukuru-70 of the present record is not sure in view of its far off location from the other *gramas* mentioned in the record.

Arangaluru: It is identical with modern Aruguluru, Karimnagar taluk and district situated only about 5 kms from Karimnagar on Hyderabad road.

Vacchanuru: It is identical with Varchhanur in Nustulapur taluk, Karimnagar district now submerged in the lower Maner reservoir.

Sabbi-1000: Sabbi appears as the administrative division for the first time in the Rashtrakuta record of the time of Akalavarsha Krishna III which mentions the gift of a grama Vankadupulu situated in the Repaka-12 of Sabbi by Arikesari II. The inscription is dated in S. 885 *Vyaya, Vaisakha su 15* i.e., A.D. 966. After this Sabbi appears again in the Kurkyala inscription of Jinavallabha, brother of the great Kannada poet Pampa.

Sapta Malwa: It is not known when exactly 'Sapta Malawa' came into existence or its geographical connotation. However, it must have included the present day central Malwa plateau including Rajgadh (Rajgarh ?), Ujjain, Shajapur, Dewas, Indore and Dhar districts.

No. 105

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 73 to 75
 Place : Antwar, Narayanpet Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla, [Somesvara-I]
 Inscription date : 25th December, A.D. 1052.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a pillar in front of Hanuman temple. States that while the king Trailokyamalla Somesvara-I, was ruling, his feudatory Somapermanaḍi made a gift of some Keraya land and 120 *marttars* of *gadde* [dry] land, near the tank called Bhupathi kereya. The name of the donee's however is missing.

No. 106

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 79 to 81
 Place : Pasupula, Kollapur Taluk.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla Somesvara I
 Inscription date : A.D. 1052.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a slab at Malleswaram chalka. Seems to register a gift of land by *mahamandalesvara* (name lost) of *Trailokyamalla* to the god. Incidentally a certain *mahamandalesvara Anamarasar* is also mentioned.

No. 107

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 81 to 83
 Place : Tatiparthi
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 10th March A.D. 1054.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone pillar near the Bhairava temple. Incomplete. Records some grant as *sravabadhaparihara* by *Kamarasa* and *Dadikoram barmayyar* with the permission of *Padiyaram Kuppayya* in *Koduru* while *mahamandalesvara Anemarasadeva* was ruling over *Koduru-300*. Also mentions a certain *Annam Bhimarasar*.

No. 108

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 83 to 85
Place	: Papakallu
Dynasty	: Chalukyas of Kalyana
Reign of	: Trailokyamalla Somesvara I
Inscription date	: 8th October A.D. 1054.
Language	: Kannada
Script	: Telugu-Kannada

This inscription is situated outside the village in a dilapidated temple. The inscription refers to the reign of *Trailokyamalla Somesvara I*, with the usual *Chalukya prasasti*. His subordinate bearing the titles *Mahihmati puravaresvara*, *Vidvishta gajakarnakama Manmujarasa* and camping at *Papakallu* made a gift of 10 *martars* of gadde land to a *jain basadi* affiliated to *Mulasangha* of *Balakara gachcha*, likely situated at *Papakallu*.

No. 109

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 85 to 86
Place	: Alampur
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Trailokyamalla Somesvara I
Inscription date	: 4th February A.D. 1055.
Language	: Kannada
Script	: Telugu-Kannada

This inscription is on the northern wall of the western entrance. Seems to register some gift of land comprising 100 Martars of kariya nēla (black soil) by somesvara rasi bhattarāka mahasthanadhipati of Brahmesvara deva. The record was composed and executed by Senabova Sarvadevaya.

No. 110

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 87 to 89
Place	: Somasila
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Trailokyamalla Somesvara I
Inscription date	: 21st October A.D. 1055.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a Somasutra of the temple opposite to Somanadha temple. Damaged. Seems to refer to some gift (details lost) made by a mahamandalesvara Recharasa belonging to Haihaya vamsa and Naliabbe.

No. 111

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 76 to 77
 Place : Dakur, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Ahavamalla Permanadi [Somesvara I]
 Inscription date : 8th February A.D. 1056
 Language : Kannada

This inscription is on a slab in front of the house of Sarpanch. The inscription is incomplete. Seems to refer to a land transaction in Baliya Dakurabada included in Kasuvula-70.

No. 112

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 21 to 28
 Place : Bodhan, Bodhan Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Trilokyamalla deva
 Inscription date : 28th February A.D. 1056
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a pillar in the I.B. Bungalow of the village. Records the gift of 90 house sites near the Indranarayana temple, 65 houses in the *Brahmapuri* street, 2 oil mills, 2 *marttars* of flower garden and 2 villages viz. Piriya mavudiga and Kiriya mavudiga, situated in the administrative division *Puseya-70* by *Preggada Jogapayya*, an officer in the service of *Trailokyamalladeva*, in order to provide for the repairs of the broken and decayed paths and towards the daily rites of the Indira Narayana temple. It also mentions the installation of the God Visnu and the erection of Garuda stambha.

No. 113

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 20
 Place : Bodhan, Nizamabad District.
 Dynasty : Western Chalukya
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 29th May A.D. 1056
 Language : Kannada

This inscription refers to the reign of the Western Chalukya king Trailokyamalla Somesvara I. It is dated Saka 978, Durmukhi, Jyeshtha s`u. 13, Thursday. This date corresponds to A.D. 1056, May 29, the week-day being Wednesday.

It states that the king's officer Pergade Jogapayya renovated the temple of Indra Narayana which was originally constructed by the Rashtrakuta king Indravallabha in the capital Bodana and which had gone to ruin in course of time. This officer installed the image of Vishnu and set up a pillar of Garuda therein. He also made several gifts, such as house-sites, oil mills and flower gardens for various services in the temple.

The epigraph extols the distinguished services of the officer Jogaparya who contributed to the splendour of Bodana by his constructions.

The above reference to Bodana as capital does not necessarily mean that it was for some time a capital of the Rashtrakuta empire. As seen from a number of records in this collection, the expression *rajadhani* connotes the chief town of the region.

No. 114

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 56.
Place : Bodhan, Nizamabad District.
Dynasty : Chalukya of Kalyana.
Reign of : Trailokyamalla.
Inscription date : 29th May A.D. 1056.
Language : Kannada.

This inscription is on four sides of a pillar lying in the Inspectors Bungalow. Records that *perggade* Jogapayya having renovated the temple of Indira Narayana formerly built by king Indravallabha of the Rashtrakuta family in *rajadhani* Bodhana, consecrated the image of Vishnu therein, erected a Garuda-pillar and granted the villages Piriya-Mavudige and Kiriya Mavudige in Puseya-70, as also house-sites, oil-mills, a flower garden and income from the toll on salt for the worship of the god.

No. 115

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
Page No : 109.
Place : Bodhan, Nizamabad District.
Dynasty : Western Chalukya
Reign of : Trailokya malla.
Inscription date : 30th May A.D. 1056
Language : Telugu and Kannada.

This record is incomplete. Mention the renovation of the temple of Vishnudeva and erection of a Garuda pillar and the building of the temple of Narayanadeva in the capital city of Podan, modern Bodhan by a certain Indravallabha of Rashtrakuta lineage. It also mentions a certain Perggade Jogapayya.

No. 116

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).

Page No : 3 to 8
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalladeva (Somesvara I)
 Inscription date : 24th December A.D. 1056.
 Language : Telugu and Kannada.

This inscription on a stone near Boddu Rayi begins with the praise of Jagadekamallabhupati (Jayasimha II). In the *prasasti* of the Chalukya family which follows next, it is stated that the Chalukya family produced distinguished kings such as Vishnuvardhana and Vijayaditya and conquered the Nalas, Durjayas, Kadambas, Ha-rya (Harsha), the Rashtrakutas and Kalachuris. Then it introduces the king Trailokyamalladeva (Somesvara I) and states that, the king while camping at Malikonda-appayanavidu at the instance of Perggada Chavu--(ndayya) who represented to Dandanayaka (-) Vanabhata exempted the nine puras of Kollipaka, the *pancha-matha-sthanas*, the *basadis* and degulasthan as from the kshudra bands such as the *balli pannasakere* of the *talavritti*, *nirrkala-ratanam*, *tomtakeri* and *mannevam-Bhivanayya*. The pergada of Mahamandalesvara Nimmarasa by the oral order of Rayabari Appuvayya, set up the pillar inscription.

No. 117

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 30 to 34
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalladeva.
 Inscription date : 4th January A.D. 1057
 Language : Telugu and Kannada.

This inscription is on a slab fixed in the Museum. It begins with the mention of Brahmesvaradeva, the lord of the universe at Hatampura (Alampur) and introduces the W. Chalukya king, Trailokyamalladeva and his Telugu Chola subordinate, Irugana Chola Maharaja. The latter's *sumkaverggada* (customs minister) Lokamanika setti, while Brahmarasibhattaraka, the *mahasthanadhipati* (chief priest) of Brahmesvaradeva, was managing the affairs (of the temple) made a gift on Adityavara, Magha, su. 11, Durmukhi, S. 978 of the customs dues of Nalku-*nadu* (the four *nadus* ?) for a perpetual lamp etc., in the temple of Brahmesvara. The various articles on which the dues had to be collected are detailed in the inscription. The Saka and cyclic years do not agree. Durmukhi corresponds to S. 978 and not S. 971. The correct date of the record seems to be Saturday 4th January A.D. 1057.

No. 118

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 35
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Trailokyamalla Somesvara I.
 Inscription date : 19th January A.D. 1057
 Language : Kannada.

This inscription refers to the reign of the Western Chalukya king Trailokyamalla Somesvara I. It is dated Saka 971, which is a mistake for 978, Durmukhi, Magha s`u. 11, Sunday. This corresponds to A.D. 1057, January 19.

The epigraph introduces the king's feudatory Mahamandalesvara Irugana Chola-maharaja, of Karikala's lineage. At the instance of this chief, his tolls officer, Sunka-vergade. Lokamanikasetti made a gift of income from specified tolls to the god Brahmesvara when Mahasthanadhipati Brahmarasi Bhattaraka was holding charge of the religious foundation.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 41.
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Somesvara I.
 Inscription date : 19th January, A.D. 1057.
 Language : Kannada.

This inscription is dated S. 971, (mistake for 978) Durmukhi, Magha su. 11, Sunday (A.D. 1057, Jan. 19). It refers to the Irugana Chola Maharaja of Karikala lineage. At the instance of this chief his tolls-officer *Sunka-vergade*, Lokamanikasetti made a gift of income derived from tools of Nalkanadu to Brahmesvara. Brahmarasi Bhattaraka was in charge.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1959-60.
 Page No : 55.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Trailokyamalla (Somesvara I).
 Inscription date : 19th January A.D. 1057
 Language : Kannada.

This inscription is on a slab placed in the local museum, dated S. 97[8], Durmukhi, Magha su. 11. Sunday=1057 A.D. January 19. Records a gift of income from several taxes collected from four *nadus*, for a perpetual lamp and offerings in the temple of Brahmesvara, by *sunka-rerggade* Lokamannika-setti, a subordinate of *Mahamandalesvara* Irugana chola, at the instance of the latter. The gift was entrusted to *mahasthanadhipati* Brahmarasibhattaraka. Lines 1-19 published in *Telangana Sasanamulu*, p. 112, No. 9. On another slab with the same text and mentions Kandappayya wrote the record.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 90 to 92

Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 19th January A.D. 1057.
 Language : Kannada.
 Script : Telugu-Kannada.

Records diversion of revenues collected as taxes on some articles to the authority of *Sri Brahmesvara swamy* in accordance with an old custom by *Sunkaveggeda Loka manika setti* of *Irguna Chola*, a Telugu *Chola* feudatory of *Trailokyamalla*.

No. 119

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 104-105.
 Place : Ramesvaram, Sangareddi, Nizamabad District.
 Dynasty : Western Chalukya of Kalyana.
 Reign of : Tribhuvana Malla Vikramaditya
 Inscription date : 26th March A.D. 1057
 Language : Telugu and Kannada.

States that during the reign of Trailokyamalla, a grant of 26 mas was made in *Mirdol* of *Migalanadu* to Somesvara Pandita of Pottalakeri modern Patancheru. Also contains another grant of land, a garden measuring 6 mas. under *Hiriyakalwa*, and at various other places, pampana palli in Lambhulikinadu, by mahamandalesvara Pamparasar, to the God Pandhesvara.

No. 120

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 78 to 81
 Place : Rameswaram, Patancheru Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla [Somesvara-I]
 Inscription date : 9th April A.D. 1057.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a slab lying on the Tankbund. The record mentions gifts of land made by a number of people during the reign of Trailokyamalla [Somesvara-I] while he was ruling from Potlalakere to Somesvara pandita of Ravitore, towards Vidyadana. Among the details of the gifts are 70 *ma's* to Kalayana Sivapura in Mirdole of Lombalikanadu. It also mentions the gifts made by mahamandalesvara Pamparasar to the teacher Panditesvara, comprising the garden land measuring 7 *Na* behind Nattapalli to the God Isvara, 60 *ma's* to the west of Hiriyakalva. In Punduru 5 and 2 *Ma's* of *Keyya* land and 120 *ma's* of *keyya*. It also records a gift by mahamandalesvara Kanduru Bijjarasa in Chakamalaya of Migalanadu. Lastly the record mentions the gift of seed land (*beejana*) measuring *gadde* *ma's* situated to the east of Keriya Kotiyagundu in Pampanapalli of Lombalikanadu. The record ends with a long list of imprecatory verses as enunciated by Vyasa.

No. 121

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 82 to 83
 Place : Timmapur, Narayanakhed Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Ahavamalla [Somesvara-I]
 Inscription date : 23rd December A.D. 1057
 Language : Kannada
 Script : Telugu-Kannada

This inscription is on a slab in front of Hanuman temple. Mentions a gift of land made by a certain Ayyana, probably a subordinate of the king Ahavamalla Permanadi.

No. 122

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 29 to 30
 Place : Chillagiri, Banswada Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of :
 Inscription date : 27th February A.D. 1058
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a pillar in the agricultural land. States that a certain (viz) *Bana Soma Bhattaraka*, made a gift of 13 *marttaras* of land for the daily offerings and perpetual burning of the lamp to the god *Mulasthanadeva*.

No. 123

Reference : Indian Archaeology 1993-1994, A Review.
 Page No : 124.
 Place : Chillaragi, Banswada, Nizamabad.
 Dynasty : Chalukya.
 Reign of :
 Inscription date : A.D. 1058
 Language : Telugu-Kannada.

The inscription is in the Telugu Kannada script and the Kannada language. It belongs to the Chalukya subordinate Soma Bhattaraka and is dated in S, 980 *Vilambi samvatsara*. It registers the gift of eighteen *mattars* of land to god Hastaradevara.

No. 124

Reference : Indian Archaeology 1963-1964, A Review.

Page No : 67
 Place : Alampur.
 Dynasty : Chalukya.
 Reign of : Somesvara I.
 Inscription date : A.D. 1059
 Language : Kannada

Of a dozen inscriptions copied from various villages in the Taluk, two in Kannada, belong to the reign of the Chalukya king Somesvara I. One of them from Langhanavay, dated Saka 981 (A.D. 1059), mentions a Telugu-Chola subordinate of the king whose name is lost.

No. 125

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 31 to 34
 Place : Kunepalle, Renjal Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Trailokyamalladeva
 Inscription date : A.D. 1059
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a pillar near a water tank. Registers the gift of agricultural land to the god *Nakares[s]vara deva* for the daily rites of *dhupa*, *dipa*, *naivedya* and *nitya annadana* on the occasion of Solar eclipse. It also mentions the construction of a well, which was handed over to Divakara bhatta to look after.

No. 126

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 40
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 2nd June A.D. 1060
 Language : Kannada.

This inscription refers to the reign of the Western Chalukya king Trailokyamalla Somesvara I from Kalyana. It is dated Saka 98[2], Sarvari, Ashadha s`u. 1, Thursday. This date corresponds to A.D. 1060, June 2, the week-day being Friday.

It registers the endowment of land to Tribhuvanasakti Pandita of Papavinas's for the education of ascetics, made by Pergada Davapayya on the occasion of the Pavitrarohana ceremony.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.

Volume-I (2003)
 Page No : 92 to 94
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 2nd June A.D. 1060.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a pillar in the Papavinasa temple. Records the grant of one *Pandumu of Bittakari*, and *Kottikariya* thirty and 45 mas in the *parisutra* and 3 mas in *tenkathonta* by *Perggade Davapayya* to *Tribhuvana Sakti pandita* of *Papavinasa* towards the education of ascetics on the occasion of *Pavitrarohana*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 48
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Trailokyamalla (Somesvara I)
 Inscription date : 2th June, A.D. 1060.
 Language : Kannada.

This inscription is dated S. 98 (2), Sarvari, Ashadha su. 1, Thursday. (A.D. 1060, June 2, Friday ?). Registers the gift of land to Tribhuvanasakti Pandita of Papavinasa for the education of ascetics by *perggeda* Davapayya on the occasion of *Pavitrarohana* ceremony.

No. 127

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 95 to 96
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 11th June A.D. 1060.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a pillar in the Museum. Damaged. Records the grant of 17 *marttars* of Black field (*kariya keyi*) for imparting education and a flower garden in the *Parisutra*, enclosure of *Bhujangesvara* by *Preggada Devapayya*, while *Trailokyamalla Somesvara I* was ruling from *Kalyana* as *nelavidu*. Mentions the *Saiva* teacher *Lokabharana pandita* and the temple of *Vridha Jogeshwari*.

(Also)

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 38 to 42

Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalladeva.
 Inscription date : 12th June, A.D. 1060
 Language : Telugu and Kannada.

This inscription is on four sides of a pillar in the museum. Damaged. It is stated that while the Western Chalukya king Trailokyamalladeva was ruling in happiness the kingdom of the earth from his *nelevidu* at Kalyana, Perggade Devapayya granted in Saka 982, Sarvari, Ashadha Su. 11, Brihaspativara (Irregular, Monday, 12th June, A.D. 1060) on the occasion of *pavitrarohana* to Lokabharana Pandita of the Nakaresvara temple as *Paramesvara-datti*, 17 *martars* of black field (*kariya-keyi*) for imparting education.....and a flower garden in the *parisutra* (enclosure) of Bhujangesvaradeva.

No. 128

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 97 to 99
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla Somesvara I
 Inscription date : 12th June, A.D. 1060.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a pillar in the Siva temple. Registers a gift of land to the God *Kukkutesvara*, after washing the feet of *Lokabharana pandita*, towards daily religious rites and renovation of the temple. The grant comprises 20 *martars* towards *nandadeepa*, perpetual lamp and 11 *martars* to the ascetics and 11 *martars* for imparting education, in the village of *Jurikunta* as free from all encumbrances.

No. 129

Reference : Archaeological Survey of India, Annual Report on
 Indian Epigraphy for 1959-60.
 Page No : 58.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Trailokyamalla (Somesvara I) ruling from Kalyana.
 Inscription date : A.D. 1060
 Language : Kannada.

Records a gift of land as *paramesvara-datti* to Lokabharana-pandita of Nakaresvara for *pavitrarohana* by *perggade* Devapayya.

No. 130

Reference : Indian Archaeology 1960-1961, A Review.

Page No : 42
 Place : Alampur
 Dynasty : Chalukya.
 Reign of : Trailokyamalla (Somesvara I)
 Inscription date : A.D. 1060
 Language :

Out of the thirty-three inscriptions that were copied, two dated Saka 982 (A.D. 1060) in the reign of Trailokyamalla (Somesvara I), record endowments of land made by *Perggade* Devapayya for feeding ascetics, students and musicians, the endowed lands being entrusted for management to Lokabharana pandita and Tribhuvana Sakti-pandita, priests respectively of the local Kukkutesvara and Papavinasa temples.

No. 131

Reference : Indian Archaeology 1978-1979, A Review.
 Page No : 76
 Place : Alampur, Mahbubnagar.
 Dynasty : Chalukya.
 Reign of : Trailokyamalla (Somesvara I)
 Inscription date : A.D. 1060.
 Language : Kannada.

This inscription belongs to the reign of Chalukya Trailokyamalla (Somesvara I), is dated in the Saka 982 (A.D. 1060) and records a gift of land to the deity Brahmesvara by *Perggada* Davapayya.

No. 132

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums
 Government of Andhra Pradesh, 1988.
 Page No : 54 to 55.
 Place : Rayapol, Gazwel Taluk, Medak District.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla.
 Inscription date : 21st March, A.D. 1061
 Language : Kannada.

This record mentions the name of a Jain teacher 'Kanakanamdi Sidhanta Deva' and his prime disciple (name lost) who belonged to the Svathagana Sarasthagana of Mula Sangha.

No. 133

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 84 to 85
 Place : Rayapole, Gazvel Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trailokyamalla
 Inscription date : 21st March A.D. 1061.
 Language : Kannada.

This inscription is on a pillar near Maisamma Temple. The inscription mentions Kanakanandi Siddhantadevara and his disciple [*sishya*] named Rikshakesi of *Mulasamgha* and Sarasvatigana.

No. 134

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 100 to 105
Place	: Kosigi.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Trailokyamalla Somesvara I
Inscription date	: 17th December A.D. 1062.
Language	: Sanskrit.
Script	: Telugu-Kannada.

This inscription is on a slab in the courtyard of Hanuman temple. Records a gift to the God *Jayasimhesvara* in the capital *Kosigi* by a chief *Jayasimha Chola maharaju*, who was a subordinate of the Telugu *Chola* chief of *Van kaya Chola maharaju*, while his overlord was ruling. Also mentions the *chief Jnana sakti pandita* the prasishya of *Vakkanadeva* of *Kandi* and states that some gift was made in the village *Panduru* as free from all encumbrances.

No. 135

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 106 to 109
Place	: Jetprol.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Trailokyamalla Somesvara I
Inscription date	: 3rd February A.D. 1063.
Language	: Kannada.
Script	: Telugu-Kannada.

States that while *Trailokyamalla* was ruling his Telugu *Chola* chief *Chiddana Chola maharaja* made a grant in *Kanne-300*, *Pedakallu-200*, *Naravadi-500* and *Aiza-300*. Mentions a disciple (name lost) of *Degula Bhatta*. Grant portion damaged.

No. 136

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No	: 45.
Place	: Jataprole, Kollapur Taluk, Mahbubnagar District.
Dynasty	: Chalukyas of Kalyana.
Reign of	: Trailokyamalla Somesvara I, ruling from Kalyana.
Inscription date	: 22nd February A.D. 1064.
Language	: Kannada.

This inscription is on a pillar now lying in front of the Venugopalaswamin temple. Seems to record a gift of land. Refers to Lakulesvar-acharya, a disciple of Jagadindu-pandita of Balagaranuru and to Bedanga-mahadevi. States that mahamandalesvara Chiddana-chola was governing Pedakal-800, Nalavadi-500, Ayaje-300 and Kanne-300.

No. 137

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 110 to 114
Place	: Palijala, Nagarkurnool Taluk.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Someswara I
Inscription date	: 2nd April A.D. 1064.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a slab fixed in the compound of Hanuman temple. Records a grant to *Mallikarjuna* of *Sri Parvata*, by *Gangapermanadi Vikramadityadeva* during the reign of *Somesvara I*. The grant includes 2 pa *Umbati* 500 as *sarvayasiddhi*. [tax free]. The grant also introduces a gift by *Nolamba Permadi Jayasingha*, identical with *Jayasimha*, the son of *Trailokyamalla Somesvara I*, and younger brother of *Vikramaditya VI*.

No. 138

Reference	: Inscriptions of Andhra Pradesh, Medak District (2001)
Page No	: 85 to 87
Place	: Gaudacherla, Sangareddy Taluk, Medak.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Trailokyamalla Someswara I
Inscription date	: 3rd May, A.D. 1064.
Language	: Kannada.

The inscription is on a pillar lying in the fields bearing S.NO. 519 at the entrance of the village. It registers the gift of six *marttars* of gadde land under the catchment area of the tank, situated to the west of the village, for the five temples [Panchsalayas] names not given by a certain Maramayya of Piriya Gandhi, while Chandrasekhara Choda Maharaja, a Telugu-Choda chief was administering the area.

No. 139

Reference	: Inscriptions of Andhra Pradesh, Medak District (2001)
Page No	: 87 to 90
Place	: Ramachendrapur, Narasapur Taluk, Medak.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Trailokyamalladeva
Inscription date	: 24th June, A.D. 1064.
Language	: Kannada.

The inscription is on a pillar by the side of the road in the village. It registers the gift of income accrued from the lands of the *basadi* Nadukudi towards the daily rites devabhoga

Ahavamalla Permanadi. The said income was placed in the custody of *Maunichandra Siddhanta*, the disciple of Bhima Chandrahattaraka, belonging to Yapaniaysamgha and *Vaviyurggana* said basadi. The said basadi was situated at the confluence two rivers in Benginadu and gift made when mahamandalesvara *Ahavamalla Permanadi* was administering the area with his seat at Simgavikrama.

No. 140

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
 Page No : 52.
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Trailokyamalla ruling from Kalyana.
 Inscription date : 26th August A.D. 1064
 Language : Kannada.

This inscription is on a pillar dug out from the main street in the village. Records the grant of a *karamaryade* to Kalapa-setti of Manovakkulakeri in Kollipake by *perggade* Kavanayya on the orders of *mahamandalesvara* Buddharasa who bears the epithet [*Bhagala*] *deviya-gandhavarana*. Refers to the exemption of some taxes like *bilkode*, etc.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
 Page No : 20 to 24
 Place : Kolanupaka, Bhuvanagiri Mandal.
 Dynasty : Western Chalukya
 Reign of : Trailokyamalla
 Inscription date : 27th August A.D. 1064
 Language : Telugu and Kannada.

The inscription refers to the prosperous reign of Chalukya Trailokyamalladeva, ruling from Kalyana and introduces his subordinate Mahamandalesvara Buddharasa, who bears a string of titles. At his instance his minister Pergade Kavanayya is stated to have given certain privileges with regard to the collection of dues in the *amgadi* in favour of certain Kalapasetti.

(Also)

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 10 to 13
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalla.
 Inscription date : 27th August A.D. 1064.
 Language : Kannada.

This inscription is in Kannada prose. It is dated Saka 9(8)6 Krodhi, Bhadrapada Sukla 13 Thursday (A.D. 1064 August 27, Friday and not Thursday). It belongs to the time of Chalukya Trailokyamalla (Ahavamalla Somesvara I) ruling from Kalyana.

The inscription records the grant of land at Kollipaka to Kalapa-setti as *kambhamaryade* by the minister (*mahamatya*) perggade Kavanayya on the orders of the king's subordinate *Mahamandlesvara* Buddharasa.

No. 141

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 93.
 Place : Antwar, Narayankhed, Medak District.
 Dynasty : Western Chalukya (Kalyana)
 Reign of : Trailokyamalla.
 Inscription date : 20th December, A.D. 1064.
 Language : Telugu and Kannada.

This inscription begins with the usual prasasti of the Western Chalukyas and also that while *Somesvara I Trailokyamalla* was ruling, mentions his fedatory, *maha mandalesvara Somapermanadi*, who probably made a grant. Details of the grant are not clear.

No. 142

Reference : Department of Archaeology and Museums, Andhra Pradesh.
 Annual report on Epigraphy, 1967.
 Page No : 130 and 131
 Place : Pulijala, Mahabubnagar District.
 Dynasty : Western Chalukya
 Reign of : Trailokamalla.
 Inscription date : 24th December, A.D. 1064
 Language : Kannada

This inscription is on a stone pillar set up in front of the Anjaneya temple, dated 986; Krodhi, Pushya su. 13, Wednesday, Uttarayana (Samkranti). [A.D. 1064, Dec. 24; Friday not Wednesday]. Begins with the Western Ganga *prasasti* and introduces Chalukya prince Ganga Permanadi Vikramadityadeva and Trailokyamalla Nolamba Permanadi Jayasimhadeva. These (two) princes, while advancing for the victorious battle with the Cholas, were camping at the *nelavidu* Manchala, with their permission and at the instance of Choudhara Revadihara Bhadiesvara certain chief.....is said to have made through the (above) two princes a gift of the village Pullimjelu to certain Bhimarasi Pandita for maintaining a *chatra* at Srisailam.

No. 143

Reference : Indian Archaeology 1980-1981, A Review.
 Page No : 78
 Place : Gaudacherla, Medak.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalla Somesvara.

Inscription date : A.D. 1064.
Language :

Belonging to the time of Trailokyamalla Somesvara of the Western Chalukyas and dated the Saka year 986, the record, which is a *prasasti*, states the existence of a hitherto unknown feudatory by name Chandra Nekhara Chola of the Telugu Chola family.

No. 144

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 114 to 119
Place : Tatikonda.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trilokyamalla Somesvara I.
Inscription date : 2nd February A.D. 1065.
Language : Kannada.

This inscription is on a pillar in the field opposite to the primary school. The inscription is badly damaged. It refers to the reign of the Chalukyan king Trailokyamalladeva ruling from Kalyana. It introduces a certain subordinate [name lost] who possesses the titles like Kongunivarma, Nandagirinadha etc. who donated some gift on the said date.

No. 145

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 120
Place : Bekkam.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trilokyamalla Somesvara I.
Inscription date : 11th July, A.D. 1065.
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a pillar in the mandap of Bekkesvara temple. Registers a gift of 2 Gadda marttars by Ketarasa and Rajarasa to Kasmira pandita for the services of the God Bekkesvara.

No. 146

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 42 to 44
Place : Potlapalli, Karimnagar District.
Dynasty : Western Chalukya
Reign of : Trailokyamalladeva.
Inscription date : 14th March A.D. 1066.
Language : Telugu

This inscription is on a stone lying in Ramalaya. It registers the gift of a *ratana* (*momta*) to a temple name not clear, by *mahasamanta* Cha[mda]yyarasar of Remgomda (village) on the occasion of the solar eclipse.

No. 147

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 49.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Chalukya of Kalyana.
Reign of : Trailokyamalla
Inscription date : 21st April, A.D. 1067
Language : Kannada.

This inscription is in the museum within the compound of the Someswara temple, first pillar. Records a grant of income from the *kirudere* taxes of the *devabhoga* village Gadicheruvu situated in Anemarga-70 for worship and offerings in the temples of Svayambhu Somesvara and Nanninarayana-Vishnu by Koteya Bhimarasa who bears among others, the epithet *Manyakatakapuravarevara* and who was ruling Kollipake-7000. Seems to refer to another gift to god Svayambhu-Somesvara by Trailokyamalla Rebbiseti and the *nakhara* on the occasion of an *Uttarayana-sankranti*.

No. 148

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 24 to 28
Place : Kolanupaka, Bhuvanagiri Mandal.
Dynasty : Western Chalukya
Reign of : Trailokyamalla
Inscription date : 30th April A.D. 1067
Language : Telugu and Kannada.

This inscription is on a stone slab in the ceiling of the Chandika shrine. The inscription refers to the prosperous reign of the Chalukya king Trailokyamalladeva. His subordinate Mahamandalesvara Kote Bhimarasar who bears a string of titles, is stated to have made the gift of all the minor taxes of the *devabhoga* village Gadicheruvu included in Mandhenapura-70 to the god Sri Svayambhu Somesvara and Nanninarayana Vishnudeva of the capital Kollipaka, while he was governing the province of Kollipaka-7000. Bhimarasar bears the title *Dhanyakatakapuravaresvara*, the Lord of the town of Dhanyakataka, which is identifiable with the famous Dharanikota near Amaravati. His other epithets are Gandabherunda, [*chi?*] *dpulivadhu-mangalasutra-harana*, *Chamundaraya-Chanura Murantaka*, *Kaligada mogadakai*, *Siddhi Cholanrigasardula*, *Mallachola mastaka sula*, etc. This Bhima is probably Bhima I of the Kota family of Dharanikota. It is note-worthy that he joined the service of the Chalukya king Trailokyamalla and fought against the Cholas in the coastal region.

No. 149

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.

Page No : 53.
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Trailokyamalla ruling from Samparavadi.
 Inscription date : 22th October A.D. 1067.
 Language : Kannada.

This inscription is on a pillar near a stream called Peddavagu. Records the restoration of some lands in Juvvikumte and Nidungaluru originally granted by Sankaraganda of the Rashtrakuta family by a copper-plate charter to the basadi at Revandi and Nerila built by him and subsequently alienated from the *baadis* unjustly, by the queen at the request of *mahasandhivigrahi dandanayaka* Kesimayya and on the representation of Rebbi-setti and the *karanas* headed by *perggade* Appapayya on the occasion of a solar eclipse. *Mahasamanta* Melarasa was then governing Kollipake-7000.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 8 to 12
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalladeva Somesvara I
 Inscription date : 22nd October A.D. 1067.
 Language : Telugu and Kannada.

This inscription is on the Jayastambha near the stream. It states that, while the Chalukya emperor Trailokyamalladeva was ruling the kingdom from the *nelevidu* of Samparavadi and his subordinate Mahasara Amilarasa was governing the Kollipaka-7,000, the *karanams* headed by Perggada Appanaya and Rabbiseti of Navapura settled the details of *tala vritti* granted by the emperor, by means of copper plate charter to Mahasamanta Sankaraganda of the Rashtrakuta family for the Ravundaya *basadi* built by him. The inscription is damaged and the details of the *tala vritti* described in it are not quite intelligible.

No. 150

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 121 to 123
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Trilokyamalla Somesvara I
 Inscription date : 24th December A.D. 1067
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone slab lying in the Museum. Records some gifts by a group of persons [viz] *Saudhare*, *Kosanaya preggada*, *Govindaraja*, *Gundaya Gavunda*, *Guttaya gavunda*, *Polala Gavunda*, *Valyana Gavunda* and *Dasa Gavunda*, besides *Polali setti*, *Barmi*

setti etc., towards the *anga ranga bhogas* of the god *Brahmesvara* of Alampur, after washing the feet of *Mahasthanadhipati Brahmarasi Bhattaraka*.

No. 151

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 42 to 46.
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalladeva.
 Inscription date : A.D. 1067
 Language : Telugu.

This inscription is on a slab fixed in the Museum. Begins with the mention of the god Brahmesvaradeva the lord of all the worlds, who made himself manifest at Hatampura (Alampur); then introduces the Western Chalukya king Trailokyamalladeva, who was ruling in happiness the kingdom of the earth. His subordinate *Mahamandalesvara* Chiddana Chola Maharaja was ruling Ayje-three hundred; Kosanarya Peggada, *Saudhare* of Ayje-three hundred, Govindaraja, and several *Gavundas*, *settis* and the *prabhus* of Ayja-nadu having assembled together and washed the feet of Brahmarasi Pandita, the *mahasthanadhipati* of the place, granted on the occasion of the Uttarayana-sankranti of the Saka year 989, Plavanga (A.D. 1067) to the god Brahmesvaradeva of Alampur one gold *gadyana* in every village of the Ayja-three hundred for the *ranga-bhoga* of the god and the white-washing and conducting the repairs of the temple.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 38.
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Trailokyamalla (Somesvara I) ruling from Kalyana.
 Inscription date : A.D. 1067.
 Language : Kannada.

This inscription is dated S. 989, Plavanga, Uttarayana Samkranti. The inscription introduces the king's feudatory *mahamandalesvara* Biddana Chola *Maharaja* who was governing Ayaja-three hundred. It registers a gift of gold income to the god Brahmesvara by a number of donees including Kosanayya *Peggade* the *Sandhare* of Ayaja-three hundred.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
 Page No : 56.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Trailokyamalla (Somesvara I).
 Inscription date : A.D. 1067.
 Language : Kannada.

This inscription is on a slab placed in the local museum, dated S. 989, Plavamga, Uttarayana-samkramti. Records a gift of gold at the rate of one *gadyana* for one village (*ur*) in Ayaje-300, by the *prabhus* of that territory for worship, offerings and repairs to the temple of god Brahmesvara at Alampura when *Mahamandalesvara* Chiddana-chola was governing the area. The gift was made over to *Mahasthanadhipati* Brahmarasi-bhattaraka. Lines 1-16 published in *Telangana Sasanamulu*, pp. 112-13, No. 10.

No. 152

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
 Page No : 47.
 Place : Gangapuram, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana.
 Reign of : Trailokyamalla.
 Inscription date :
 Language : Kannada.

This inscription is on the first side of the slab set up near the tank called Nainbulakumta, first face. The first portion of the record states that Vavanayya, the brother-in-law of *mahapradhana manevergade dandanayaka sahavasi* Bhimanayya, made a gift of lands to god Bhimeswara and also had the tank constructed and a garden raised. The latter portion states that Mallahanidevi, daughter of Vankarasachola-maharaja and Padmaladevi, constructed the temple. The latter was the daughter of *mahamandalesvara* Nilakanthadevarasa of the Ayyanjavamsa, and Mahadevi. In characters of about the 11th century.

No. 153

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 44 to 47
 Place : Koratla, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : Trailokyamalladeva.
 Inscription date :
 Language : Telugu

This inscription is on a wall in the old fort. On the side built in the wall. The edge of the stone is broken and letters are missing in each line. It records a gift of some land for the worship, offerings and renovation etc. to the Jinalaya probably by a Rashtrakuta chief (name not found). A Jaina sect of Koravattu *goshthi* belonging to the Kranur-gana and Tintrini-gachchha is mentioned.

No. 154

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums Government of Andhra Pradesh, 1988.
 Page No : 58 to 59.
 Place : Sirur, Narayanakhed, Medak District.
 Dynasty : Western Chalukya (Kalyana)

Reign of : Somesvara-I
 Inscription date :
 Language : Kannada and Telugu-Kannada.

Registers the gift of land for dwelling purpose and garden land to Dharmasagara Siddhanta Deva of Madhuvagana and Sri Yapaniyasangha and for the daily offerings of Bahubali by Aggalarasa, the Mahasamantadhipati at the request of his brother (name not mentioned) for feeding the Mendicants on the occasion of Lunar eclipse. Aggalarasa is extolled in chaste Kannada verses.

No. 155

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 78 to 79
 Place : Gangapuram, Mahabubnagar.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Trailokyamalla (Somesvara I)
 Inscription date :
 Language : Kannada.

This are the inscriptions of the Chalukyas of Kalyana, an undated record of about the eleventh century, belonging to Trailokyamalla, probably Somesvara I, states that Vavanayya, the brother-in-law of *mahapradhana dandanayaka* Bhimanayya, made a gift of lands to the god Bhimesvara and had a tank and garden laid out for the temple. This tank is referred to as *Bhima-samudra* in another record of Vikramaditya VI, dated in the twenty second year of his reign (A.D. 1097-98). Another record of the king dated in the sixteenth year of his reign (A.D. 1091) registers a gift of land as *jyotir vritti* to Aditya-bhattopadhyaya and Viddanabhatta, two astronomers of Trailokya Malla-Sri-Kesava Pura. In a record of Bhulokamalla dated in his regnal year 9 (A.D. 1134). Jayanandabhatta is mentioned as a general (*dandanayaka*) of Teilapadeva, probably the younger brother of the king. Yet another damaged record, in characters of about the twelfth century refers to the construction of a *finagriha* and the consecration therein of the image of Chenna-Parsvanatha, for whose worship *mahavaddavyavahari* Manikara Kalisetti made a gift of income from certain specified levies.

No. 156

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums
 Government of Andhra Pradesh, 1988.
 Page No : 58 to 59.
 Place : Sirur, Narayanakhed, Medak District.
 Dynasty : Western Chalukya (Kalyana)
 Reign of : Somesvara-I
 Inscription date :
 Language : Kannada and Telugu-Kannada.

This inscription is broken and damaged. Seems to record the gift of land and golden gadyanas for the daily rites (*devatarchana*) of some god (name lost) by Aggalayya, the Mahasamantha. The said gift of land is said to have been exempted from the preview of taxation (*sarvabadha parihara*). The composer of the inscription is Senabova.

No. 157

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 31.
 Place : Gangapuram, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Trailokyamalla (Somesvara I).
 Inscription date :
 Language : Kannada.

Records the construction of a tank and a plantation of grove by Chavanayya, the nephew of Sahaavasi Bhimayya, who was a *mahapradhanamanever gada dandanayaka* and the Superintendent of Sahavasis.

The later party of the inscription records the construction probably of Bhimesvaradeva temple by Mallhanidevi daughter of Venkarasa Chola maharaja and Padmaladevi daughter of mahamandalesvara Nilakantha devara of the Ayyana lineage.

No. 158

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 123 to 125
 Place : Nambulakunta (Gangapur).
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trilokyamalla Somesvara I.
 Inscription date :
 Language : Kannada.
 Script : Telugu-Kannada.

The inscription is in two parts. The former in Kannada language, registers some gifts to the god *Bhimesvara* and excavation of a tank by *mahapradhana Sahavasi Bhimanayya* and *Chavanayya*. Also a certain *Saudare Badaya* 10 mas of *karamba marttar* and 6 *biluge marttars* by *Nimisetti*. The later part in Telugu states that *Mahadevi Padmala devi*, queen of *Sri Nilakanta deva* of *Ayyana vamsa* and his son *Sankarasa Choda maharaju*. In the end the record is *Mallahani devi* who built the temple and *Dharmakirti Siddha*.

No. 159

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 125 to 126
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Trilokyamalla Somesvara I.
 Inscription date :
 Language : Kannada.
 Script : Telugu-Kannada.

Incomplete. Mentions a Telugu *Choda* chief *mahamandalesvara Irugana chola maharaja*, who was mentioned with strings of Telugu *Chola* titles like *Karita kaveritira*, *karikala kularatna Pradipa kumara kusumam*, *Kanchipura tripura maheshwaram* etc. This *Irugana Chola maharaja* seems to be the same met with earlier in another inscription dated S. 978, A.D. 1057.

No. 160

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 127 to 128
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Trilokyamalla Somesvara I.
Inscription date :
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a stone near Balabrahmesvara temple. Incomplete. Mentions *mahamandalesvara chiddanachoda maharaja* who was ruling *Aija* 300, a feudatory evidently of Telugu *choda* lineage. Incidentally the inscription refers to *Saudare Kosenaya Peggada*.

No. 161

Reference : Indian Archaeology 1978-1979, A Review.
Page No : 76
Place : Alampur, Mahbubnagar.
Dynasty : Chalukya.
Reign of : Trailokyamalla (Somesvara I)
Inscription date :
Language : Kannada.

Belonging to the Chalukya ruler Trailokyamalla (Somesvara I), dated in Chalukya Vikrama Varsha I. Dumdubhi refers to the gift of lands to the same deity by the pupils of the *jiyas* (priests of the temple).

No. 162

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 32 and 33
Place : Alampur, Jogulamba Gadwal District
Dynasty : Western Chalukya
Reign of : Bhuvanaikamalla Somesvara II
Inscription date : 25th December A.D. 1067
Language : Kannada.

This inscription commences with a description of the god Brahmesvara the sole lord of the universe, renowned through in the excellent Hantampura.

Next refers itself to the reign of the Western Chalukya king Trailokyamalla Somesvara I. It is dated Saka 989, Plavanga, Uttarayana-sankranti. In the said year Sankranti occurred on Pausha ba. 2 Tuesday, corresponding to A.D. 1067, December 25.

It introduced the king's feudatory Mahamandalesvara Chiddana Chola-Maharaja who was governing that tract of Ayaje-Three-Hundred. The epigraph records a gift of gold income to the god Brahmesvara of Alampur, adorning the western entrance of Sri Parvata, by Kosanaya, the Saudhore of the tract and other officials. The gift was received by Mahasthanadhipati Brahmarshi Bhattaraka of the religious establishment.

No. 163

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 143 to 144.
 Place : Bilkal, Marpalli, Rangareddy.
 Dynasty : Western Chalukya
 Reign of : Bhuvanaika Malladeva
 Inscription date : 16th June A.D. 1068
 Language : Telugu and Kannada.

It registers 14 marttars of land to the God *Madidevara* and 5 marttars in the capital *Billakallu*. Incidentally the record mentions the Kumara vritti i.e. appendage to the prince, of 150 grams around *Puttai* falling in Kasawala Savalakka i.e. Kasalanadu, one and one fourth lakh country, which corresponds to Medak District.

No. 164

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 79
 Place : Kohir, Medak.
 Dynasty : Chalukya.
 Reign of : Bhuvanaikamalla (Somesvara II).
 Inscription date : A.D.1069
 Language : Kannada.

A record, dated Saka 991, provides the latest date for Pampa-permanadi, who figures as a feudatory of Bhuvanaikamalla (Somesvara II). His wife Jakkaladevi is mentioned in another inscription from Velturu. A fragmentary record from Arur refers to the camp (*bidu*) of Sindinir, which may be identified with Sinnar, an early capital of the Yadavas.

No. 165

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 99 to 101
 Place : Sirur, Narayankhed Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Bhuvanaikamalladeva
 Inscription date : A.D. 1069.
 Language : Kannada.

This inscription is on a broken slab now kept near the Singoor Project house. Incomplete. The inscription gives the Prasasti of mahasamanta Aggalarasa, a follower of the Jain goddess Padmavati. It seems to register the gift of gadde land to some deity, not specified.

No. 166

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 49.
Place : Kohir, Zaheerabad Taluk, Medak District.
Dynasty : Chalukyas of Kalyana.
Reign of : Bhuvanaikamalla (Somesvara II).
Inscription date : A.D. 1069.
Language : Kannada.

This inscription is in for sides of a slab built into the Virasangayya-katta. Lower portion of the slab is broken and lost. Seems to register a gift to a *basadi* constructed by *padavala* Chavundamayya a disciple of Subhachandra-siddhantadeva. Refers to Pampapermanadi who was a subordinate of the king.

No. 167

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 12 to 17
Place : Kolanupaka.
Dynasty : Western Chalukya.
Reign of : Bhuvanaikamalla, Somesvara II
Inscription date : 4th July A.D. 1070.
Language : Telugu and Kannada.

This inscription is on a stone near Gollagudem 1½ miles from the village. States that, while Chalukya emperor Bhuvanaikamalla was ruling the kingdom of the earth from his *nelevidu* at Kampili, by the order of his subordinate Asagamarasa and that of perggade Lakshmidharayya, a *sasana-gambha* (pillar inscription) was setup at Butugapalli, hamlet of Punniroddas in the Kollipaka-nadu declaring that Reddi-manyas were Sarvvamanyas in accordance with the former custom.

The inscription is dated in S.980 Sadharana, Sravana su.8, Adivara. The Saka and cyclic years do not agree. S. 980 is Vilambi and not Sadharana. As Trailokyamalla, the father of Bhuvanaikamalla, was still ruling in Saka 980, the latter could not have been the ruling king at the time. The Saka year quoted in the inscription is wrong. The year Sadharana when the grant is said to have been made corresponds to Saka 992. The astronomical details given in the record work out correctly to Sunday, 4th July, A.D. 1070.

No. 168

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)

Page No : 128 to 129
 Place : Palamuru.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Bhuvanaikamalla Somesvara II.
 Inscription date : A.D. 1071
 Language : Telugu.

This inscription is at Ponnammuchha Ramananda temple near streamlet. It records some grants by *Dopuri Isvaranayaka* [details lost] during the reign of *Somesvara II Bhuvanaikamalla*.

No. 169

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 101 to 105
 Place : Bejagaon, Gazvel Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Bhuvanaikamalla
 Inscription date : 23rd May, A.D. 1072.
 Language : Kannada.

This inscription is on a pillar in the cattle-shed of J. Raja Reddy. The inscription records the gift of land along with *ratanas* to the god of Baliya Bejagaon, by Oampa Permmmanandi who bears a string of titles among which occurs Kosavalakkemallam. The village falls in the territorial division of Ravipola-30.

No. 170

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 105 to 108
 Place : Samgupalli, Gazvel Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Bhuvanaikamalla
 Inscription date : 17th August, A.D. 1072.
 Language : Sanskrit.

This inscription is on a pillar in the field of B. Raja Mallayya. The inscription records the repairs undertaken to a small tank and construction of sluice and revetments to a tank called *Goragavrappi*, situated on the borders of the village *Jaleyagama*, by the pramukhas viz., *Jannamaraju*, *Kamaraju* and his sons *Kallaparaju*, *Prolamaraju*, *Tikkaraju*, and the construction of tank in the *Gajaveḷi agrahara*, situated to the east of the tank, by the pramukhas viz., *Kumaraswamy*, son of Vamaraja, lord of *Badicheda*, an officer in the service of *Asagaraja*. The said *Asagaraja*, a feudal of the Chalukya king *Bhuvanaikamalla*, bears a long prasasti which refers to his titles as *Kollipakeyagovam*, *Lattalumpuravaresvaram* and *Rattanarayana*. The composer of the inscription was one Kumara.

No. 171

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy) 2019
 Page No : 39 to 44

Place	: Bodhan
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Bhuvanaikamalladeva-(Somesvara-II)
Inscription date	: 8th September, A.D. 1072
Language	: Kannada and Sanskrit.
Script	: Telugu-Kannada.

This inscription is on a pillar in Pangalli street. It is an epitaph set up on the occasion of the death of a Jaina ascetic named *Camndra Prabhadeva*. It contains a lengthy description about the greatness of the deceased. He possessed worthy qualities such as *ksama*, *satya*, *niyama*, *sauca*, *tapa*, *tyaga* and *samyama*, besides his unparalleled proficiency in all the branches of knowledge and virtues. This great Jaina Acarya went into samadhi and attained the abode of Indra on the said *Bhadrapada Krisnastami*.

No. 172

Reference	: Inscriptions of Andhra Pradesh, Medak District (2001)
Page No	: 108 to 111
Place	: Rayapole, Gazvel Taluk, Medak.
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Bhuvanaikamalladeva
Inscription date	: 22nd April, A.D. 1073.
Language	: Kannada.

This inscription is in front of Shiva temple outside the village. The inscription registers the gift of land towards the daily rites of the god Parthivadeva and for feeding mendicants by Vishnayaraju, lord of Ravipola, while the king was ruling from Kampili. The said land was handed over to the priest named *Lokabharana* Pandita worshipper of the Nakaresvara of *Pundi*, a follower of *Lakulisa* sect.

No. 173

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No	: 35
Place	: Alampur, Jogulamba Gadwal District
Dynasty	: Western Chalukya
Reign of	: Bhuvanaikamalla Somesvara II
Inscription date	: 24th April A.D. 1073
Language	: Kannada.

After the usual invocation to the god Brahmesvara of Hatampura, this inscription refers to the reign of the Western-Chalukya king Bhuvanaikamalla Somesvara II from Bankapura. It is dated Saka 995, Pramadi, Vaisakha purnima, Monday lunar eclipse. This date corresponds to A.D. 1073, April 24, the week-day being Wednesday.

It introduces the king's feudatory, Mahamandalesvara Chiddana Chola maharaja of Karikala's lineage, who was governing the four tracts, comprising Kanne-Three-Hundred, Pedakal-Eight-Hundred, Naravadi-Five-Hundred, and Ayaje-Three-Hundred.

The epigraph registers an endowment of land made by this chief to the god Brahmesvara of Alampur after leaving the feet of Mahasthanadhipati Brahmarasi Bhattaraka of the religious foundation.

(Also)

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 46 to 50.
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Bhuvanaikamalladeva.
 Inscription date : 24th April, A.D. 1073
 Language : Telugu and Kannada.

This inscription is on a slab fixed in the Museum. States that while the W. Chalukya king Bhuvanaikamalladeva was ruling the kingdom from his *nelevidu* of Bankapura his subordinate *Mahamandalesvara* Chiddana Chola Maharaja of the *Charanasaroruha prasasti* who bears among others the title of *Kanchipura-Tripura-Mahesvara* was governing the four *nadus* of Kanne-300, Pedakallu-800, Naravadi 500, and Ayje 300 as *bidavitti* and he granted on S. 995 Pramadicha, Vaisakha Punnama, Somavara at the time of Soma-grahana (Wednesday, 24th April, A.D. 1073, Lunar eclipse) having washed the feet of *Brahmarishi-bhattaraka*, the *mahasthanadhipati*, to the god Brahmesvaradeva of Alampur, established at the western gate of Srisaila, Eravageri in Alampur for his *ranga-bhoga*, *pamch=opachara-puja* etc., as *paramesvara-datti*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 41 and 42
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Bhuvanaikamalla (Somesvara II)
 Inscription date : 24th April, A.D. 1073
 Language : Kannada.

This inscription is dated S. 995, Pramadi, Vaisakha Purnima, Monday, Lunar eclipse. (A.D. 1073, April 24, Wednesday ?). It records the grant of land to the god Brahmesvara by Biddanachoda Maharaja of the Karikala lineage, who was governing Kanne three hundred, Pedakal eight hundred, Naravadi five hundred and Ayaja Three hundred.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
 Page No : 56.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Bhuvanaikamalla (Somesvara II), ruling from Bankapura.
 Inscription date : 24th April, A.D.1073.

Language : Kannada.

This inscription is on a slab placed in the local museum, dated S. 99[5], Pramadicha, Vaisakha punname, Monday, lunar Eclipse=1073 A.D. April 24, Wednesday. Records the gift of Eruvageri (*i.e.*, a suburb) of Alampur as *sravvanamasya* for the worship, etc., in the temple of Brahmesvara, by *Mahamandalesvara* Chiddana-chola who was governing Kanne-300, Pedekal-800, Naruvadi-500 and Ayaje-300 divisions. Brahmarksi-bhattaraka was the recipient of the gift.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 129 to 131
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Bhuvanaikamalla Somesvara II.
Inscription date : 24th April A.D. 1073
Language : Kannada.
Script : Telugu-Kannada.

Records a gift of *Ciddhana chola maharaja*, ruler of *Kanne* 300, *Peddakallu* 200, *Naravadi* 500, *Aize* 300, towards *anga ranga bhogas*, white washing and renovation of the temple of *Sri Brahmesvara swamy* on the occasion of lunar eclipse. The gift was made to *sthanadhipati Brahmarishi bhattaraka*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 41 to 42
Place : Alampur, Mahaboobnagar District.
Dynasty : Western Chalukya.
Reign of : Bhuvanaikamalla (Somesvara II).
Inscription date : 24th April, A.D. 1073
Language : Kannada.

This inscription is dated S. 995, Pramadi, Vaisakha Purnima, Monday, Lunar eclipse. (A.D. 1073, April 24, Wednesday ?). It records the grant of land to the god Brahmesvara by Biddanachoda Maharaja of the Karikala lineage, who was governing Kanne three hundred, Pedakal eight hundred, Naravadi five hundred and Ayaja Three hundred.

No. 174

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 111 to 113
Place : Kokkonda, Gazvel Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana
Reign of : Bhuvanaikamalla

Inscription date : 24th December, A.D. 1073.
Language : Kannada.

This inscription is on a pillar lying in the field of Dasari Somayya. The inscription registers the gift of 2 *martars* of *gadde* land [Paddy field] to *Somesvara Pandita*, after washing the feet by *Malleraju*, lord of *Adalaherege*, towards performing the daily rites of the god *Ramesvara* of *Kokkonda* while *mahamandalesvara Asagamarasa* was administering the area from *Kondaregalunadu*, as feudatory of the king.

No. 175

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87.
Page No : 38
Place : Singuru, Medak District.
Dynasty : Chalukyas of Kalyana
Reign of : Bhuvanikamalla
Inscription date : 13th April A.D. 1074
Language : Kannada

Dated Saka 995 (mistake for 996), Ananda, Sunday, lunar eclipse=1074 A.D., April 13. The lunar eclipse fell on Monday. States that while the king was camping at Vankapura, his subordinate chief *mahasamanta* and *Vaidyasikhamani* Aggalarasa (Aggalayya) made gifts of grandson lands for the maintenance of the feeding house (*dnasala*). The gift was entrusted to a jaina preceptor *Dharmasagara Siddhantadeva* at the request of one *Bahubali*.

No. 176

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 114 to 116
Place : Rayapole, Gazvel Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana
Reign of : Bhuvanaikamalla
Inscription date : 26th October, A.D. 1074.
Language : Kannada.

This inscription is on a pillar in the fields of T.Venkata Reddy. It records the gift of Cash [*gadyas*] and lands by the [prabhu] of Ravipola lord *Vishnayaraja* and his uncle *Samtiraja*.

(Also)

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums
Government of Andhra Pradesh, 1988.
Page No : 54 to 55.
Place : Rayapol, Gazwel Taluk, Medak District.
Dynasty : Western Chalukya (Kalyana)
Reign of : *Somesvara II*

Inscription date : 26th October A.D. 1074
Language : Kannada.

This inscription is highly illegible, seems to refer to the gift of garden lands in the village Enduvagere purchased for 150 gadyanas for a mendicant (name not clear) Vishnayaraja, the lord of Ravipol and his uncle Santiraja of the Kalachuri lineage.

No. 177

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 28 to 30
Place : Kolanupaka, Bhuvanagiri Mandal.
Dynasty : Western Chalukya
Reign of :
Inscription date : 24th December A.D. 1074
Language : Telugu and Kannada

Without referring to any overlord, the record states that Mahamandalesvara [Asagarasar] who bears the titles *Lattalurpuravaresvara*, *Rattaradheya*, *Kollipakeya gova*, made a gift of one *mattar* of glade land by the side of the *Arasara Kaluva* (canal), free from all impediments to a brahmna named Suraya, on the occasion of uttarayana-Samkranti.

No. 178

Reference : Epigraphia Indica, Volume-XXXVI, (1965-1966)
Page No : 69 to 74.
Place : Bichapalli, Alampur Taluk, Mahabubnagar district.
Dynasty : Western Chalukya.
Reign of : Bhuvanaikamalladeva.
Inscription date : 28th December, A.D. 1074
Language : Sanskrit and Kannada.

Bichapalli Inscription of Bhuvanaikamalla's time, Saka 996

(1 plate)
by

G.S. Gai, Ootacamund (Ooty)
(Received on 2.3.1961)

The village, situated on the southern banks of the Krishna river, is in the Alampur Taluk of the Mahabubnagar District. The inscription is engraved on three sides of a pillar set up in the compound of the Anjaneya temple.

On the top of the first side of the pillar, where the record commences, are the figures of a Siva-linga, the sun and the crescent moon while, a little below on the right side, is a couchant bull facing left. This side of the pillar contains 24 lines of writing, while the second side has 31 lines and the third 14 lines only. Thus there are altogether 69 lines of writing which are fairly well preserved. The characters are Telugu-Kannada and are quite regular for the date, viz. 1074 A.D. The language is Kannada prose except the two imprecatory verses at the end which are

in Sanskrit. In regard to orthography, it may be observed that the consonant following *r* is usually doubled and that Sanskrit *ś* is represented by *s* in a number of cases.

The date of the inscription occurs in lines 25-33 as Saka 996, Ananda, Pushya su. 8, Sunday. The date corresponds to the 28th December 1074 A.D.

The record belongs to the reign of the Western Chalukya king Bhuvanaikamalladeva who is also known as Somesvara II and ruled from 1068 to 1076 A.D. The king is stated to have been ruling from his capital (*nlevidu*) at Bankapura which, we know, was a secondary capital, the main capital being Kalyanapura, modern Kalyana in the Bidar District of Mysore State. Bankapura, which has retained its name to the present day, is a big village in the Shiggaon Taluk of the Dharwar District, Mysore State. The place was originally named after Batikeya of the Chellaketana family, who was the minister of the Rashtrakuta king Amoghavarsha I (811-78 A.D.) and was governing the Benavasi province under that king.

The inscription introduces (lines 11-25) the king's feudatory *Mahamandalesvara* Chidda-cholamabaraja as governing the four divisions, of which only the Kanne-nadu is mentioned, after obtaining them, evidently from the king, as a fief called *vila-vritti*, the exact significance of which is not known. The chief is stated to have undertaken an expedition (*dig-vijaga*) against a certain Seguna and to have defeated and captured him.

The object of the epigraph, given in lines 34-61, is to register a gift made, on the date discussed above, by Chidda-chlamaharaja while he was returning from his expedition referred to above, apparently in commemoration of his victory. The gift, given as a *paramesvara-datti*, consisted of the village Pariyala-tirtha on the southern bank of the Perdore or Krishna and belonged to the Ayaje-300 division. The donation was made to the temple of the god Lakshmanesvara situated in the midst of Elarame-tirtha. It is further stated that the gift was intended for the service of the god like *anga-bhoga*, *nivedya* and *nanda-dipa*, for a *satra* or alms-house, for the twelve ascetics and for the food and clothing of the twelve students attending on the ascetics. The gift was entsted to Suryarisipandita who was in charge of the place.

The feudatory chief Chidda-Chola maharaja is endowed with a number of epithets. They show that he belonged to the solar race and Kasyapa-gotra and had the banner of peacock-feather and lion-crest, and that he was called *Kaveri-vallabha* and *Oreyurpuravar-esvara*. We are also told that he was a bee on the lotus-feet of the god Mallikarjuna, evidently of Srisaile. From his name and the epithets associated with him, it is clear that he belonged to the family of Telugu Cholas who were feudatory chiefs under the Western Chalukyas of Kalyana and were governing some territory in the Alampur, Kurnool and Anantapur areas. He is also evidently the same chief as Chiddana-cholamaharaja known from a few records of Someavara I and Somasvara II. The earliest mention of the chief which I have been able to trace occurs in a record of Somesvara I dated in 1059-60 A.D. when he was governing the Sindavadi-1000 division. Next he refers to it in a record of the same king dated in 1067-68 A.D. as governing the division of Ayaje-300.

After this, Chidda-Chola appears as a feudatory of Somesvara II in a record of 1073-74 A.D. representing him as governing the four divisions called Kanne-300, Pedekal-300, Naruvadi-500 and Ayaje-300. It has been already observed that our inscription refers to him as governing the four divisions of which only Kanne-nadu is mentioned. The remaining three divisions were, therefore, Pedekal 800, Naruvadi-500 and Ayaje-300. It may be pointed out in

this connection, that one Irugan chola of the same family appears as a feudatory of Somesvara I in the records of 1056-57 A.D. probably as governing the same four divisions while a certain Bijna-chola maharaja figures as governing the said divisions as a feudatory of Vikramaditya VI in 1078 A.D. Therefore, Chiddanacholamaharaja may be assigned to the period 1058 to 1075 A.D., though his exact relationship to Irugana and Bijjana, his predecessor and successor respectively, is not known at present.

As indicated above, the inscription under study informs us that Chidda-chola maharaja returned, at the time of the gift, from his northern expedition against a Segune whom he had defeated and captured. This Seguna is no doubt a Yadava king and may be identified with Seuna or Seunachandra II. In the Bassein and Waghli records of this Saunachandra II dated in 1069 A.D. he assures subordinate titles showing thereby that he was a feudatory of Somesvara II. Hemadri's *Vratakhanda* states that Paramardideva, i.e. Vikramaditya VI, was saved from the coalition of his enemies by Sounachandra II and was established by him in the sovereignty of Kalyana, his may suggest that, in the struggle for the Chalukya throne between Somesvara II and his younger brother Vikramaditya VI, Sounachandra II espoused the cause of the latter. Enraged by this act of the Yadava, ruler Somesvara II sent, as revealed by the epigraph Under study, his chief Chidda or Chiddana-chola maharaja to chastise the traitor. Our record claims that the Chola chief defeated and captured the Yadava king while Homadri's work, written about two centuries later, does not admit it. It is not impossible that Sounachandra II might have joined Vikramaditya VI to oust Somesvara II in an earlier attempt which must have taken place before 1074 A.D., the date of the present record, and which might have proved unsuccessful. But we know that Vikramaditya VI finally ousted his elder brother and crowned himself sometime in 1076 A.D. It is also stated in the Asvi plates of 1098 A.D. of Airama who was the son and successor of Seunachandra II and feudatory of Vikramaditya VI, that he conquered Somesvara II and gave the kingdom to his master. It appears that both Seunachandra II and his son Airama participated, sometime after 1074 A.D., in the successful attempt to gain the Kalyana throne for Vikramaditya VI.

The following geographical names are found in the inscription: Kanne which is stated to be one of the four divisions obtained by the chief from the king. As shown above. Kannenadu was a three-hundred division, while the other three divisions were Pedekal-800, Naruvadi-500 and Ayaje-300. Kanne-nadu appears to represent the area about the Nandikotkur Taluk of the Kurnool District. Naruvadi-500, which is evidently the same as the ancient Nalavadi-vishaya, corresponded to portions of the Kurnool and Anantapur Districts. Another part of the Kurnool District was the Pedekal-800 division which appears as Pedekal-vishaya in earlier records. Ayaje-300 corresponded to the area roundabout modern Ayije in the Alampur Taluk of the Mahbubnagar District. Elarame-tirtha wherein the temple for which the gift was made was situated may be the modern Bichapalli, the findspot of the record. It is not certain about the identification of the village of Pariyala.

(Also)

Reference	: Indian Archaeology 1960-1961, A Review.
Page No	: 42
Place	: Bichapalle, Mahbubnagar.
Dynasty	: Chalukya.
Reign of	: Bhuvanaikamalla (Somesvara II)
Inscription date	: A.D. 1074

Language :

Dated Saka 996 (A.D. 1074) in the reign of Bhuvanaikamalla (Somesvara II), the inscription registers the gift of Pariyala on the bank of the Perdore to god Lakshmanesvara of Elarametirtha by *mahamandalesvara* Chidda Chola-maharaja while he was returning from a successful expedition against the Seguna.

No. 179

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 116 to 120
 Place : Sirur, Narayankhed Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Bhuvanaikamalla
 Inscription date : A.D. 1074.
 Language : Kannada.

This inscription is on a pillar in the donka outside the village. The inscription registers the gift of garden lands and house plots for residence and feeding the students and (rishis) by maha samanta *Aggalayya*, at the instance of his brother. In this, *Aggalarasa* is praised for his proficiency in medicine. The said gift was placed in the custody of *Dharmasagara Siddhanta Deva* of *Sri Yapaniya samgha* and Maduvagana. The donor himself was an ardent worshipper of Jaina Sasanadevi and Bahubali. The verses extol the heroic qualities of *Aggalarasa* and philanthropic qualities of *Vallikambe*, his wife.

(Also)

Reference : Indian Archaeology 1986-1987, A Review.
 Page No : 104
 Place : Singur, Medak.
 Dynasty : Kalyana Chalukya.
 Reign of : Bhuvanaikamalla.
 Inscription date : A.D. 1074.
 Language : Kannada.

Engraved on two different slabs and found lying near the guest house at the Singur Project area, Singur, the inscriptions are in Kannada language and characters (pl. XXXVII). The first one is dated Saka 995 (AD 1074) and belongs to the reign of Chalukya Bhuvanaikamalla. It states that while the king was camping at Varkapura, *mahasamanta* Aggalarasa made grant of lands on Sunday, on the occasion of lunar eclipse, for the feeding of the ascetics in the *dana-sala*, to Dharmasagara-Siddhanta Deva of Yapaniya-samgha and Maduva-gana. It refers to a *vaidyasikhamani*, *Jagadekavaidya* Agga(na)ryya to whom the gift was entrusted, after loving the feet of Jina.

No. 180

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).

Page No : 17 to 21
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Bhuvanaika Malladeva, Somesvara II
 Inscription date : 2nd March, A.D. 1075.
 Language : Telugu and Kannada.

This inscription is on a stone lying near the Boddu Rayi in the village. States that, while the Chalukya emperor, Bhuvanaikamalladeva was ruling the kingdom of the earth from the *nelevidu* Bankapura, his subordinate *Mahamandalesvara* Asagamarasa, the governor of Kollipaka-7000 who bears among others, the titles of Rattaradheya and *Lattalurpuravaresvara* granted to Trailokyamalla Rebhi Setti of Kollipaka, the capital (rajadhani), the *setti-sumka* of that place, the house-site in front of the Kotthara pertaining to the domain of the Chief (arasa-samya) the house-site in front of the palace and Jagatigere.

(Also)

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 13 to 15
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Bhuvanaika Malladeva, Somesvara II
 Inscription date : 3rd March, A.D. 1075.
 Language : Kannada.

An unpublished inscription from Kolanupaka dated Saka 996, Ananda, Phalguna Sukla 13 (A.D. 1075, March 3, Tuesday) mentions Mahamandalesvara Asagamarasar with almost the same titles mentioned in the present inscription. Bhuvanaikamalla is said to be his overlord ruling from Bankapura. Hence the present inscription which is dated Saka 996 Ananda Uttarayana Samkranti (A.D. 1074 December, 24, Wednesday) i.e., just 2 months and 10 days earlier than the above, must be also of the same donor, that is Asagamarasar whose overlord was Bhuvanaikamalla.

No. 181

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 32
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Bhuvanaikamalla Somesvara II
 Inscription date : 9th April A.D. 1076.
 Language : Kannada.

This inscription commences with a description of the god Brahmesvara, the sole lord of the universe, renowned through his manifestation in the excellent Hatampura.

Next it refers to the reign of the Western Chalukya king Bhuvanaikamalla Somesvara II. It is dated Saka 998, Nala, Vaisakha s`u. 3, Sunday. This date corresponds to A.D. 1076, April 9, the week-day being Saturday.

It registers gift of income from Vaddaravula tax in the four regions to the god Brahmesvara of Alampur, adorning the western entrance of Sri Parvata by Dandanayaka Naranamayya, officer in charge of Vaddaravula. The gift was received by Mahasthanadhipati (superintendent of the great religious establishment) Brahmarasi Bhattaraka.

(Also)

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
 Page No : 56.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Bhuvanaikamalla (Somesvara II), ruling from Bankapura.
 Inscription date : 9th April, A.D. 1076.
 Language : Kannada.

This inscription is on a slab placed in the local museum, dated S. 998, Nala, Vaisakha su. 3, Sunday=1076 A.D., April 9, Saturday. Records a gift of income from the *Vaddaravula* taxes of the four *nadus*, to god Brahmesvara, made over to Brahmarasibhattaraka, by *Dandanayaka* Naranamayya of Vatsakula who was the officer-in-charge of that tax. Chakaraja wrote the record. Lines 1-32, published in *Telangana Sasanamulu*, pp. 113-14, No. 11.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
 Page No : 132 to 134
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Bhuvanaikamalla Somesvara II.
 Inscription date : 9th April, A.D. 1076.
 Language : Kannada.
 Script : Telugu-Kannada.

Records a gift of remission of taxes (*perika sunkamu*) for the *ranga bhogas*, *panchopacharas*, white washing and renovation of God *Brahmesvaradeva* temple of Alampur, by *dandanayaka* Naranamaya, Prime Minister after washing the feet of *Sthanadhipati* Brahmarasi bhattaraka.

(Also)

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 50 to 54.
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Bhuvanaikamalladeva.
 Inscription date : 9th April, A.D. 1076
 Language : Telugu and Kannada.

This inscription is on a slab fixed in the Museum, previously bought from Itikyalapadu. Opens with the mention of the god Brahmesvaradeva, the lord of all the worlds, manifested in Hatampura, and introduces the Western Chalukya king, Bhuvanaikamalladeva; his minister, the *Vadda ravula Dandanayaka*, Naranayya of Vatsa-kula, who bears among others the title *Vidhana-niyogi-nidhana* and *ubhayo-desi-manoranjana*, having washed the feet of Brahmarishi-bhaṭṭaraka of the place granted to the god Brahmesvaradeva of Alampur as *paramēśvara-datti* on Śaka 998 Nala, Vaisakha, suddha 3 Adivara (Sunday, 9th April, A.D. 1076) the *Vadda-ravula* of the four *nadus* for his *ranga-bhoga*, white-washing, conducting repairs etc. From the details of *vaddaravula* given in the record, it seems to be a duty collected on a number of articles of merchandise such as areca-nut, horse, camphor, sandalwood, tiger-skin, silkthread, conch shell, cotton, tin, bronze, salt, rice, pepper, mustard-seed, cumin-seed, dried-ginger, jaggery, lac, sugar, *koshtha seasamum*, woven silk, *yarū*, ghee, corn, oil etc. Chakaraja composed (this inscription).

No. 182

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 135 to 136
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Bhuvanaikamalla Somesvara II.
Inscription date : 30th December A.D. 1076.
Language : Kannada.
Script : Telugu-Kannada.

Records a gift by the minister *Naragomayya*, *dandanayaka* of *Vadderavalu* to the god *Brahmesvaradeva* of Alampur, after washing the feet of Brahmarshi *bhattaraka* the *Sarvadhpati*.

No. 183

Reference : Indian Archaeology 1980-1981, A Review.
Page No : 79
Place : Inavol, Warangal.
Dynasty : Chalukya.
Reign of : Somesvara II.
Inscription date : A.D. 1076.
Language : Hale-Kannada.

Dated in Saka year 998 (A.D. 1076) and the cyclic year Nala, it is issued a few months before Vikramaditya VI, who overthrew his brother Somesvara II.

No. 184

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 37.
Place : Alampur, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Bhuvanaikamalla (Somesvara II)
Inscription date : A.D. 1076.

Language : Kannada.

This inscription is dated as S. 998, Nala, Vaisakha su. 3, Sunday. Registers gift of income from *Vaddaravula* tax of *Nalkunadu* to the god Brahmesvara of Alampura adorning the western gate of Sri Parvata, by Dandanayaka Naranamayya, officer-in-charge of *Vaddaravula*. The gift was made into the hands of *mahasthanadhipati* brahmarasi Bhattaraka.

No. 185

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 49.
Place : Kohir, Zaheerabad Taluk, Medak District.
Dynasty : Chalukyas of Kalyana.
Reign of : (Somesvara II).
Inscription date :
Language : Kannada.

This inscription is on a stone built into the compound wall of the house of Nurul Hussan in Sultanwadi. Records a gift of land to god Bettada-deva by *pattasahani* Adityarasa who is described as the *kottidalayu* of Somesvaradeva.

No. 186

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 33 to 34
Place : Kolanupaka, Bhuvanagiri Mandal.
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 8th May A.D. 1077
Language : Telugu and Kannada.

This inscription is on the same stone of Kota Bhima's inscription. No overlord is mentioned. This was the year when Bhuvanaikamalla Somesvara II was dislodged by Tribhuvanamalla Vikramaditya VI. Mahamandalesvara, Eruva Tondaya Chola Maharaja of Kasyapa gotra and Karikalanvaya are introduced. His subordinate [or servant] yipa Sarbaya Kamana is said to have made a gift of two *nandadivige* (perpetual lamp) to the god somesvara of Kollipaka, for which he paid forty *gadya*. This Chola chief seems to be Tonda I of the Vollala inscription, whose son was Bhima II, who obtained Kanduru nadu as permanent fief from Tribhuvanamalla. The gift amount was perhaps given to the uru, i.e. village civic body as trustee.

No. 187

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 126
Place : Hyderabad
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla (Vikramaditya VI)

Inscription date : 6th August A.D. 1077
Language : Kannada

This inscription is in the State Museum, dated C.V.E. I, Pingala, sravana Purnima, Sunday, (A.D. 1077, August, 6) Lunar eclipse. Records the grant of sovereign right to rule over the village of Temgola in favour of the god Kirti Somesvara by the king's subordinate Tribhuvanamalla vira-Nolamba-Pallava Permanadi who has been identified elsewhere as the King's younger brother Jayasimha. *Mahamandalesvara* Naga Varma of Kadamba family gave with his *manneya Svamya* over Tengole in Taidavodi-300 for the *angabhoga* of the god.

No. 188

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 52.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Chalukyas of Kalyana.
Reign of : Tribhuvanamalla ruling from Kalyana.
Inscription date : 26th August A.D. 1077
Language : Kannada.

Records a stipulation made by *mahamandalesvara* Samkaraganda bearing the epithet *Lattalurpuravaresvara* who was governing Kollipake-7000, that the *nagaras* of *rajadhani* Kollipake, under the jurisdiction of *perggade* Kavanayya and other *karanas* should pay *siddhaya* at the rate of one *pon-gadyana* for each shop per annum.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 35 to 38
Place : Kolanupaka, Bhuvanagiri Mandal.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla
Inscription date : 27th August A.D. 1077
Language : Telugu and Kannada.

(This is the first regnal year of Tribhuvanamalladeva Vikramaditya VI, but not stated in the record.)

The inscription refers to the prosperous reign of Chalukya Tribhuvanamalladeva ruling from Kalyana. His subordinate named Samkaragandarasar who bears a string of titles including *Lattalurpuravaresvara*, *Kollipakeya gova* and *Rattamathanda* is stated to have granted the Siddhaya of one *gadyana* for each *amgadi* or shop per annum to be paid by all the (members) *nagara* of Kollipaka (merchant guild) for the enjoyment of *Kavanayya pergada* and other *Karanams*.

(Also)

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.

Page No : 15 to 18
 Place : Kolanupaka.
 Dynasty : Chalukya.
 Reign of : Tribhuvanamalla.
 Inscription date : 27th August and 3rd September, A.D. 1077.
 Language : Kannada.

This inscription in Kannada prose is dated Saka 999 Pingala, Bhadrapada Shukla Adivara. The *tithi* is not mentioned. There are two Sundays in that fortnight, August 27 and September 3 of A.D. 1077.

While Chalukya Tribhuvanamalla was ruling at Kalyana his feudatory *mahamandalesvara* Sankaragandarasar who was attributed with titles as *Lattalumpuravaresvara*, *Ratta martanda*, *Kollipakeya gova* etc., ordered all the merchant guilds at Kollipaka to pay taxes at the rate of one *gadyana* for each shop per annum for the enjoyment of *Perggada* Kavanayya and other karanams.

It is evident from the titles that Sankaragandarasar belonged to a Rashtrakuta family.

No. 189

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 30 to 33
 Place : Kolanupaka, Bhuvanagiri Mandal.
 Dynasty : Western Chalukya
 Reign of :
 Inscription date : A.D. 1077.
 Language : Telugu and Kannada.

This inscription is on two lintels of the small Nandi mandapa in the Museum. One single inscriptional pillar has been vertically broken into two pieces for the purpose of two lintels of the *mandapa*. The inscription is very important in deciding the commencement of Tribhuvanamalla's reign. This date is some day in April A.D. 1077. The following number of Eruva Tondaya is dated in May A.D. 1077, and it does not mention the overlord. Its next number in 14, of Sankaragandarasa dated in August of the same year mentions Tribhuvanamalla as overlord. Surprisingly the present record belongs to [Asa]gamarasa, with the same titles as of No. 14, but dated earlier than that of Tondaya. How this Choda chief came in between the two records in Nos. 12 and 14 at the same place probably belonging to the chief of the same family within a gap of just three-four months is not known.

This record registers some gift of some land to the god [A]sagesvara, installed after his name by the chief [Asa]garasar, who bears the titles, Lattalur puravareswara, Rattama[rtanda] etc.

Tondarasa of the following record No. 13, is mentioned as only Eruva chief, but not as Kanduru puravaradhisvara or Kodurupurvaradhisvara as is common with the Telugu Chodas of this region.

The order of the records is as follows:

1. Asagarasa No. 12 dated April 1077- overlord's name missing.
2. Eruva Tondaya No. 13 dated 8th May 1077- overlord not mentioned.
3. Sankaragandarasa No. 14 dated 27 August 1077, overlord Tribhuvanamalla.

It seems that Vikramaditya deputed Tondaya to exercise a kind of unofficial authority, parallel to that of the official authority of Bhuvanikamalla, with Asagarasa as subordinate, or a deputation by Tondays to influence the former to the side of Vikramaditya. Sankaragandarasa seems to be a member of the same Ratta family and newly appointed by Vikramaditya.

No. 190

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 134.
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya.
 Reign of :
 Inscription date : A.D. 1077.
 Language : Kannada.

This inscription is dated S. 999, Pingala. Records a gift by Eruva Tondarasa of Kari-Kala lineage to the god Somesvara in the year S. 999.

No. 191

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1959-60.
 Page No : 56.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date : 24th December A.D. 1078.
 Language : Kannada.

This inscription is on a slab placed in the local museum, dated Chalukya-Vikrama 2, Kalayukta, Pushya ba. 3, Monday, Uttarayana-samkranti=1078 A.D. December 24. Records a gift of the village Langanavavi as *paramesvaradatti* to god Brahmesvara at Alampura by *Mahamandalesvara* Mallamaharaja of the Vaidumba family, while he was administering the gift. Published in *Telangana Sasanamulu*, pp. 126-27, No. 26.

(Also)

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 34

Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 25th December, A.D. 1078
 Language : Kannada.

After extolling the god Brahmesvara as usual, the inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year 2, Kalayukta, Pushya ba. 3, Monday, Uttarayana-Sankranti. The said Sankranti in the specified year occurred on A.D. 1078, December 25, one day later than the details cited.

The epigraph introduces the king's feudatory Mahamandalesvara Mall Maharaja of the Vaidumba family, lord of the foremost town of Kalkade, who was governing the tract of Ayaje-Three-Hundred. It registers an endowment to Somesvara-rasi Bhattaraka, Mahasthanadhipati of the religious foundation, for the benefit of the god Brahmesvara of Alampur.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 137 to 139
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 24th December A.D. 1078.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone slab lying in the Museum. Records the gift to *Sri Brahmesvara swami* by *Kalkada puravaresvara Vaidumba* chief *Mallamaharaja*, the ruler of *Aiza* 300, who was a feudatory chief of *Tribhuvanamalla*. The gift was given by *Mallamaharaja*, after washing the feet of *Somesvara rasi Bhattaraka*, the *mahasthanadhipati* of *Brahmesvara temple*, towards *anga ranga bhogas*, renovation and white washing of the temple of *Brahmesvara deva*. It also describes the donor as *Siddhavata deva Padaravinda*. Present *Siddavatam* in Cuddapah District.

(Also)

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 56 to 60.
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalladeva.
 Inscription date : 24th December A.D. 1078
 Language : Telugu and Kannada.

This inscription is on a slab fixed in the Museum. The inscription begins with an invocation of God Brahmesvaradeva of Hatampura; and introduces the W. Chalukya king Tribhuvanamalladeva and his subordinate the *Mahamandalesvara* Mallamaharaja of the

Vaidumba family, who bears among others the titles, *Kalukada puravaresvara*, *Pandya-gajakesari*, *Tribhuvanamalladevan-ankakara*, *Bhuvana-Trinetra*, *Siddhavatadeva-padaravinda-shat-charana*, and *Vaidumbabharaṇa* was ruling Ayje 300. It is stated that on C.V. 2, Kalayukta, Pushya 3, Somavara, Uttarayana-sankranti (Monday, 24th December, A.D. 1078) Mallamaharaja having washed the feet of Somesvararasi-bhaṭṭaraka, the *mahāsthānādhipati* of the place to the god Brahmesvaradeva established in Alampur, the western gate of the Srisaila gave the village of Anganavavi for the *ranga-bhōga* and *panchopachara pooja* of the god and for the white washing of the temple.

No. 192

Reference : Indian Archaeology 1959-1960, A Review.
 Page No : 54
 Place : Alampur.
 Dynasty : Later Chalukyas.
 Reign of :
 Inscription date : A.D. 1067 to 1078.
 Language :

Of the inscriptions of the Later Chalukyas, one, dated Saka 989 (A.D. 1067) and belonging to the reign of king Trailokyamalladeva (Somesvara I) refers to his feudatory *Mahamandalesvara* Chiddanachola-maharaja as governing Ayaje-300 and records a gift of three hundred *gadyanas* of gold at the rate of one *gadyana* fan each village in the said division to the temple of Brahmesvara at Alampura. Two other inscriptions, both belonging to the reign of Bhuvanaikamalla (Somesvara II), are dated Saka 997 (A.D. 1075) and 998 (A.D. 1076) respectively. The former mentions *Mahamandalesvara* Chiddanachola-maharaja as the feudatory governing Kanne-300, while the latter refers to *Dandanayaka Naranamayya* of *Vatsa-kula*. A fourth epigraph belonging to king Tribhuvanamalla (Vikramaditya VI) is dated in the Chalukya-Vikrama year 2 (A.D. 1077-78) and mentions the king's feuda-tory Malla-maharaja of the Vaidumba family, who was governing Ayaje-300. These subordinates of the king figure in the epigraphs as donors to the temple of Brahmesvara at Alampura.

No. 193

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 139 to 142
 Place : Ankiraopalli, Kollapur Taluk.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 1st July A.D. 1079.
 Language : Kannada.
 Script : Telugu-Kannada.

Incomplete. States that while *Vikramaditya* was ruling with *Sampavadi* as *Nelevidu*, his chief *Malla rajū*, lord of *Vankanapalli*. Also mentions a certain *Revinayaka* son of *Amaka nayaka*.

No. 194

Reference : Inscriptions of Warangal District. (2016)

Page No : 25 to 26.
 Place : Kumarapalli, Warangal District.
 Dynasty : Western Chalukya.
 Reign of : *Tribhuvanamalla* Vikramaditya VI.
 Inscription date : 26th December A.D. 1079
 Language : Telugu and Kannada.

This inscription is near Malapochamma temple. States that on the occasion of the Solar eclipse in S. 1001, Siddharthi (A.D. 1079, December, 26th Thursday), *Mahamandalesvara* Betarajulu who bears the title *Vikramachakri* made a gift of land, a house and an oil mill free from all impediments for maintaining perpetual lamp(s) in the shrines of Prolesvara and Betesvara.

No. 195

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 33
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : *Tribhuvanamalla* Vikramaditya VI
 Inscription date : 20th June A.D. 1080
 Language : Kannada.

After praising the god Brahmesvara as usual, the inscription refers to the reign of the Western Chalukya king *Tribhuvanamalla* Vikramaditya VI from Kalyana. It cites the Chalukya-Vikrama year (lost), Raudri, Jyeshtha amavasya, solar eclipse. In the said cyclic year during the king's reign, the solar eclipse, as specified, occurred on A.D. 1080, June 20.

It introduces with a string of epithets the king's feudatory, *Mahamandalesvara* Malla-maharaja of the *vaidumba* family, lord of the foremost town of Kalukade who was administering the district of Ayaje-Three-Hundred. The charter seems to register the gift of a village to Mahasthanadhipati Brahmarasi Bhattaraka for the benefit of the god Brahmesvara of Alampur. The epigraph being damaged, some details are lost.

No. 196

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 142 to 144
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : *Tribhuvanamalla* Vikramaditya VI.
 Inscription date : 20th June A.D. 1080.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone in the Museum. Introduces the king's feudatory *mahamandalesvara* Malla maharaja of the *Vaidumba* family with titles. He is said to be the Lord of *Kalkadapura* governing the district of *Aiza* 300. It registers the gift of the village to

mahasthanadhipati Brahmarshi Bhattaraka for the daily rituals in the temple of *Brahmesvara* of *Alampur*.

(Also)

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 60 to 64.
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalladeva.
 Inscription date : 20th June A.D. 1080
 Language : Telugu and Kannada.

This inscription is on a slab lying down in the Museum. Mentions Brahmesvaradeva, the lord of all the worlds, who made himself manifest at Hatampuram (Alampur) and the Western Chalukya king Tribhuvanamalladeva ruling the earth in happiness from the *nelevidu* of Kalyanapura. The king's subordinate *Mahamandalesvara* Mallamahāraja who bore among others the titles of *Kalakadapuravarādhiśvara*, *Pandya-gaja-Kesari Tribhuvanamalladevan-ankakara*, *Bhuvana-Trinētra*, *Siddhavatadeva pādaravinda-shat-charana*, and *Vaidumbabharana* having washed the fee of Brahmarasi bhattaraka, the *mahasthanadhipati* of the place granted on C.V. (4) Raudra, Jyeshtha Amavasya and Surya-grahana to the god Brahmesvaradeva established in Alampura, the western gate of Srisaila the middle street of Moneyur etc. for the *ranga-bhoga* and the *panch=opachāra* of the god, and the white washing and the repairs of the temple. (Raudri falls in Saka. 1002. The date corresponds to Saturday 20, June A.D. 1080).

No. 197

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 122 to 126
 Place : Patancheru, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 20th June, A.D. 1080.
 Language : Kannada.

The first part records the the gift of 24 *martrrs* of land for the worship and repairs of the temple of the god *Bhogevaradeva* and for feeding and maintenance of students of *Tamgina-Matha* by mahamandalesvara *Brahmadhiraja Udayaditya Deva*, at the instance of the king and ministers. The gift was handed over to *acharya Suryabharana Pandita*, the pontiff of the matha after washing his feet on the occasion of the solar eclipse.

(Also)

Reference : Corpus of Inscriptions in the Telangana Districts,
 Part-VI, 1973.
 Page No : 32 to 35.
 Place : Patancheru.
 Dynasty : Western Chalukya.
 Reign of :
 Inscription date : 21st June A.D. 1080.

Language : Telugu and Kannada.

The inscription seems to consist of 39 lines: it refers itself to the reign of *Tribhuvanamalladeva* and mentions his Brahmin subordinate who attained the rank of Brahmadhara evidently appears to be the same as `Kumara Tribhuvanamalla Brahamadiraja Udayadityavan` of No. 20.

(On the same stone)

Refers to the reign of *Ahavamalla* evidently *Somesvra-I* and mentioned *Mahamandalesvara Permanadi*.

It seems to refer to Mallana, the *Mahapratihara*. He is said to have made with the consent of all the *Pradihanis* on the said date, after washing the feet of *Sarvapandita* the gift of the same land: to *Sri Bhogeswara deva* of the *Tenginomatha* in the capital *Pattalakere* for the worship of the God for the repairs of the temple (for feeding ascetics) and for imparting education.

This record is dated Chalukya Vikrama year S Randri Jyeslita Amavasya, Sunday (Sunday 21st June 1080 A.D.)

(Another piece on the same stone)

It refers to *Brahmadhiraja Uderyaditya* and his gift of *Kuchemuru* after washing the feet of *Suryabharana pandita*.

Another piece mentions Pottalakere.

No. 198

Reference : Archaeological Survey of India, Annual Report on Indian Epigraphy for 1959-60.
 Page No : 56.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Kalyana.
 Inscription date : 14th November, A.D. 1080.
 Language : Kannada.

This inscription is on a slab placed in the local museum, dated Chalukya-Vikrama 4, Rudra, Pushya amavasye, solar eclipse=1080 A.D. November 14. Records a gift of two villages Moneyuru and Nadumivade to god Brahmesvara at Alampura by *Mahamandalesvara* Mallamaharaja of the Vaidumba family, while he was administering the gift.

No. 199

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
 Page No : 145 to 146
 Place : Gangapuram.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 23rd December A.D. 1081.
 Language : Sanskrit.

Script : Telugu-Kannada.

This inscription is in the mango groove near the Vinayaka shrine. Records some gifts not specified under *Neredu bitta*, *Kanudesa*, *Ettena* etc. to the daily rituals of *Salesvaradeva* and offerings by the entire mercantile community, along with all kinds of people and *ubhaya nanadesis*.

No. 200

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 46 to 51
Place : Chandra, Nalgonda Taluk.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalladeva.
Inscription date : 24th December A.D. 1081.
Language : Telugu and Kannada.

The inscription begins with the genealogical account of the (later) Chalukya-chakreshwara Vikramadityadeva. His feudatory chief named Kamabhupa of [Dur]ijaya family is extolled to have fought several battles with the armies of Utkala, Kerala, Dravida and Magadha kings. Having obtained from the emperor, the samanta lordship of Kollipaka-7000 through a copper plate charter, Mahamandalesvara Kumara Kamarasar made the grant of the village Manugal with *tribhogabhyantara-siddhi* and *sarvana-masya* privileges to the god Mallesvaradeva of the village, on the holy occasion of the *uttarayana-samkranti*. The boundaries of the gift village are said to be Palleru to the east, Vemula to the south, Mogalipaka to the west and Netrakallu to the north. The gift is intended for the repairs and white washing of the temple, worship and offerings to the god Mallesvara and for the feeding of ascetics and students. Obviously the temple is attached with a feeding house and an educational institution. [Also see the record of Kolanupaka of the same chief dated on the same day. The recipient of the grant is named as Srikanthapandita in it.]

No. 201

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 40 to 46
Place : Kolanupaka, Bhuvanagiri Taluk.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalla.
Inscription date : 24th December A.D. 1081.
Language : Kannada.

This inscription is on a huge stone pillar lying near boddu rayi in the village. The inscription in Kannada poetry and prose, begins with the eulogy of the Chalukya kings Trailokyamalla, son of Jagadekamalla and former son, Vikramaditya Tribhuvanamalladeva. The latter's subordinate was Kamarasar, son of Pandanripa of the Durjaya family. Panda's father is said to have been Ganda whose father again was Panda. Thus the lineage of Kamarasar, is Panda-Ganda-Panda and Kama. It is interesting to note that similar names occur in the genealogy of the Parichhedi chiefs of the coastal region who also claim to have been born in

the family of Durjaya. It is further interesting to notice that the Parichhedi chiefs designate themselves as the lords of Kollipaka-7000 region (SII. IV- 986 and 1106). The present record states that Kamarasa obtained Kollipaka-7000 from the emperor Tribhuvanamalla through a copper plate grant, probably during the same year i.e. C.V.6. Therefore it is not unlikely that Kama of the present record might have been one of the ancestors of the Parichhedi chiefs. He is said to have defeated the kings of Utkala, Kerala, Kalinga, Dravila and Magadha, obviously participating in the expeditions of his overlord, over those countries.

The present inscription registers the grant of Manugalu (village) as *sarvanamasya* to the Saiva ascetic Srikantha pandita, disciple of Isanasakti-pandita, again a disciple of Gokarnarasipandita of the Bhujangavali sect. Srikantha-pandita is said to have been a great scholar in several branches of learning like Tarka, Vyakarana etc. This and the inscription at Charda are identical except for the description of the Saiva ascetics Srikantha pandita and his preceptors who are not mentioned in the Charda record.

No. 202

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 21 to 25
Place	: Kolanupaka.
Dynasty	: Western Chalukya.
Reign of	: Tribhuvanamalla Vikramaditya VI
Inscription date	: 19th May A.D. 1082.
Language	: Telugu and Kannada.

This inscription is on a stone in the field of the Gollas. States that, while the Chalukya emperor Tribhuvanamalla was ruling the kingdom of the earth from the *nelevidu* of Kalyana, mahapradhana Maneverggada Dandanayaka Gundamayya who bears among others the titles of *Chalukya-rama Rajya Lakshmi Latavarddhana* and *Saraswati-kucha kalasakalita-vyakta muktabharana*, made at the command of Lakshmadevi, a gift of certain *sumka*, in Burugapalli, the bhatta-grama of Punniya Raddi, the Saudhara of Kollipakke-7000 in C.V.7 Dundubhi, Jyeshtha ba.5 Adivara. This date is irregular for Jyeshtha ba.5 corresponds to Thursday not Sunday. The date intended seems to be Thursday, 19th May, A.D. 1082.

No. 203

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 148 to 150
Place	: Alampur.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 27th August, A.D. 1082.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a slab lying in the middle of Siva temple. Registers the gift of land by various officers of *Tribhuvanamalla Vikramaditya VI*, to the God *Brahmesvaradeva* of

Alampur including *chaturjataka tapodhana* and *Pancharasi Parivaramu* of the *mahasthana* of *Brahmesvara* of Alampur.

No. 204

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87.
Page No : 44.
Place : Banajipe, Narsampet Taluk, Warangal District.
Dynasty : Chalukya of Kalyana.
Reign of : Tribhuvanamalla.
Inscription date : 25th December, A.D. 1082.
Language : Kannada.

Pillar lying near Central Primary School. Built in records the gift of land and house sites by *mahamandalesvara* Kakatya Betarasa to Vir[ai]kamala Jinalaya built by *mahamandalesvara* Madarasa of Uravadi a subordinate of Tribhuvanamalla Vikramaditya (VI). The latter was stated to have belonged to Vengonda-kula and to the family of Madhavavarma who was described as a possessor of 8000 elephants, 10 crores of horses and countless foot-soldiers. The inscription was written by Aryapayya and Sridhara.

No. 205

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 34
Place : Alampur, Jogulamba Gadwal District
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : A.D. 1082
Language : Kannada.

This damaged inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. The worn-out date portion mentions Chalukya-Vikrama year (lost), Dundubhi, Asvija and Monday. The approximate equivalent of the date would be A.D. 1082, September-October. It registers a gift probably to the god Brahmesvara by Pergade Mallapayya.

No. 206

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 126 to 128
Place : Chendur, Narasapur Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla, ruling from Pottalakere
Inscription date : A.D. 1082.
Language : Kannada.

This inscription is on a pillar lying in the Ramesvara Temple. Damaged. The inscription records the gift of land towards the daily rites of the god Svayambhu Ramesvara of Chenduru

by *Bhimayya*, the mahapradhana, maneverggade and dandanayaka, at the confluence of the river *Jharasamga* while his overlord *Tribhuvanamalla* was ruling from *Pottalakere*.

No. 207

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 128 to 129
 Place : Chintalghat, Zahirabad Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla, Vikramaditya VI
 Inscription date : A.D. 1082.
 Language : Kannada.

This inscription is on a slab in the field, outside the village. Mentions the gift of 19 *ma's* of land and gadda *ma's* [unspecified] western side, by mahasamanta the *Kottarasar* to the Kotta *Jinalaya*, after washing the feet of *Madhava Chandra Siddhantadeva*.

No. 208

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 64 to 68.
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalladeva.
 Inscription date : A.D. 1082
 Language : Telugu.

This inscription is on a slab fixed in the Museum. Damaged-Mentions Brahmesvaradeva, the lord of all the worlds, manifested at Hatampura (Alampur) and Western Chalukya king Tribhuvanamalladeva, who was ruling a prosperous kingdom. On C. V. 6 Dumdubhi, Asvija ba.....Monday (Saka, 1004... A.D. 1082) Vyomasiva Pandita, Perggada Mallapayya together with the dependents of the *Pancharasipadumala*, having wetted the palm of the hand of Brahmesvaradeva granted some villages to him free from all the *badhas*.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 146 to 148
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : A.D. 1082.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone near the Museum. States that while *Vikramaditya* was ruling *preggada Mallapayya* made a gift to the God *Brahmesvara deva* after offering oblations to *Vyomasiva pandita*, along with the entire *pancha rasi Pedmura parivaram*.

No. 209

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 78
 Place : State Museum, Hyderabad.
 Dynasty : Chalukya.
 Reign of : Vikramaditya VI.
 Inscription date : A.D. 1082.
 Language :

Dated in Chalukya-Vikrama 7 (A.D. 1082), the record registers a grant of the village Kannasamivi in Karadaka-300 of Ededore-desa to the god Bhattesvara of Nanda- *vatika-grama* by king Vikramaditya (IV) at the request of *dandanayaka* Bhatta Devayya. The record was written at the instance of *mahapradhana dandanayaka* Kalimayya.

No. 210

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 82 to 85.
 Place : Lemulavada, Karimnagar District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date : 25th December A.D. 1083.
 Language : Kannada.

Dated C.V.E. 8 Rudhirodgari, Uttarayana Samkranti. (A.D. 1083. Dec. 25). Records a gift of land and village to the god Rajadityesvara consecrated by (the donor) Mahamandalesvara Rajaditya who was governing the areas Kosavala-1½ lakh and Chabbijoyi-71,000 from his capital at Lemulavada. Among the titles of Rajaditya the following are of immense historical interest.

- 1) *Tondamandalika mandala* khandava Pandu nandana (i.e. the son of Pandu (Arjuna) who burnt the Khandava forest namely the circle of the *mandalika*s of Tondamandalam)
- 2) *Kunagila kotatavi dava pavakam*, (the forest fire which reduced the fort of Konagiri to ashes).
- 3) *Chola Kirtivalli Pallava Nidaghasamaya divasakaram*, (i.e., the summer sun who dries up the tender leaves of the creeper, namely the fame of the Cholas).
- 4) Kuramba Kadamba *nirmulana* Punaga *darpada lana* (the destroyer of Kurambas and the pride of Ponaga).
- 5) Vijayaraya samharanam.
- 6) Chola Kataka *surakaram* (the plunder of Chola capital).
- 7) Kanchipura *prabala bala pannaga vainateyam* (the *garuda* to the mighty serpent of the army of Kanchipura).

The donor is said to have installed Rajadhyeswaradeva and built a huge temple for it and obtained from his overlord Tribhuvanamalla and gave Kulumaluru included in Vilcantuballi-8 for the *angabhoga* and *rangabhoga* of the god and for the repairs. He also gave

the village of Sankayapalli in Vennasale-70 and the *talavritti* of Lembulavada etc., for feeding the ascetics, students studying there and the salaries of the teachers. It is stated that the *sthana* was to be governed by the ascetics of Kalamukha of the Bhujangavali line. Those who fail to carry out this must be branded with dog's feet.

No. 211

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 47 to 49
 Place : Vemulawada, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : Trailokyamalladeva.
 Inscription date : 25th December A.D. 1083
 Language : Telugu.

This inscription was set up on a slab before Rajarajesvara temple. The inscription begins with the *prasasti* of the king and his subordinate Mahamandalesvara Rajaditya. The latter is said to have defeated the Chiefs of Tondamandala, burnt the forest fort of [Kuningila], reduced the fame of Rajendra Chola, rooted out the Kurumbas, killed Vijayaraya Vijaya and plundered the Chola country and the town Kanchi. While administering the *Chabbi*-twenty-one thousand included in Kosavala, one and a quarter, lakh country from its capital Lembulavada, he installed the god Rajadityesvara and built a lofty temple (for the same). With the permission of the king who was ruling from the capital Kalyanapura, he made some gifts of land and a village to the deity and for feeding the students and their teacher.

No. 212

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 14
 Place : Alladurgam, Medak.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 11 September A.D. 1084
 Language : Kannada.

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year 9, Raktakshi, Asvayuja s`u. 9, Wednesday. This date regularly corresponds to A.D. 1084, September 11.

It registered a gift of wet land for feeding the ascetics in the Kirtivilasa Santi-jinalaya when the king's subordinate, Mahamandalesvara Ahnavamalla Permanadi Kamaladeva Siddhanti received the gift.

(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 130 to 131

Place : Alladurg, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla.
 Inscription date : 11th September A.D. 1084.
 Language : Kannada.

The inscription is on a pillar in the mandapa of Betala temple. It registers the gift of two *marttars* of *gadde* land to the Jaina teacher *Kamaladeva Siddhanta*, towards feeding the mendicants of *Kirtivilasaanti- Jinalaya* by *Ahavamalla, Permmnanadi*. The said chief bears, among other titles, the title *Savalakkemalla*, which is interesting. The term *Savalakke* seems to relate to the administrative division.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 51.
 Place : Alladurgam, Medak District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date : 11th September A.D. 1084
 Language : Kannada

This inscription dated C.V.E. 9, Raktakshi, Ashwayuja su. 9, Wednesday, A.D. 1084, Sept. 11.). Registers a gift of wet land for feeding the ascetics in Kirtivilasa Santi Jinalaya by the king's subordinate Mahamandalesvara Ahavamalla Permanadigal. The gift was made into the hands of Kamaladeva Siddhanti.

No. 213

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 131 to 134
 Place : Kasala, Narasapur Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalladeva.
 Inscription date : 5th November A.D. 1084.
 Language : Kannada.

This inscription is on a pillar outside the Siva temple near the tank. The inscription records the gift of the grama. *Karakura*, towards the daily rites of the god Svayambhu *Siddhesvaradeva* of *Kasavala* and also for feeding the mendicants by dandanayaka Ventamayya and others. The gift was handed over to *Bhavadbhava Pandita* at the instance of Rudrabhattopadhyaya, who in turn placed the gift in the custody of the *Gavundas* of Kasavala.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 45
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date : 31st May, January, A.D. 1085
 Language : Kannada.

This inscription is dated C.V.E. 10, Krodhana, Adhika Ashadha su. 5, Sunday. (A.D. 1085, May 31, Saturday ?). It records the gift of land in the presence of *Pancharasi radda Samaya* in connection with the death of a person.

No. 214

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 37
Place : Alampur, Jogulamba Gadwal District
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 31st May A.D. 1085
Language : Kannada.

This inscription refers to the reign of the Western Chalukya King Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year 10, Korodhana, Adhika-Ashada s`u. 5, Sunday. This date corresponds to A.D. 1085, May 31, the week day being Saturday.

It seems to record a gift of land in the presence of the merchant community of Brahmapuri and Pegade Mallimayya in connection with the death of a person who was killed in a scuffle. It mentions Chaturjataka ascetics and Sevarasi Bhattaraka, Mahasthanadhipati of the god Brahmesvara. Some details are not clear.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1959-60.
Page No : 59.
Place : Alampur, Mahbubnagar District.
Dynasty : Chalukyas of Kalyana.
Reign of : Tribhuvanamalla (Vikramaditya VI).
Inscription date : 31st May, A.D. 1085.
Language : Sanskrit, Siddhamatrika (Southern) and Kannada.

This inscription is on the outer wall of the Balabrahmesvara temple. Incomplete, the lower portion being built in. Seems to refer to a gift made to *perggade* Mallimayya and his sons in connection with a dispute regarding a property when Mallimayya's son Odeyana died in a fight with Polalayya, son of Bhivanayya and Mailakara Chavindaka in the presence of Sovarasi and Pancharasi. The gift land was situated in Sagara (a suburb) of Alampura.

No. 215

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 150 to 152
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : 30th June, A.D. 1085.

Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a slab fixed in the outer wall of Bala Brahma temple. States that Certain *Odaya*, son of *Preggada Mallinayya*, *Polalayya* son of *Bhivanayya* and *chavunda* son of *Mailaka* sacrificed their lives at the feet of *mahasthanadhipati Somarasibhattaraka*. This also records some gifts of land in the presence of the *Nakara* of *Brahmapuri* in their memory.

No. 216

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 152 to 153
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : 21st February A.D. 1086
Language : Kannada.
Script : Telugu-Kannada.

This inscription is near the western side entrance of the Brahmesvara temple. Registers a gift of *Kariyanela* [Wetland] to *Somesvara rasi Bhataraka* who was a *mahasthanadhipati* of *Brahmesvaradeva* by a certain *Nagiseti*.

No. 217

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 135 to 138
Place : Mamidipalli, Sangareddy Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Deva.
Inscription date : 27th August A.D. 1086.
Language : Kannada.

This inscription is on a pillar in the field of Lakshman Singh. The inscription records the arrangement made for the collection of water cess i.e., tax for the use of water from the tanks, situated to the east of *Kandi* by the Prabhu of Piriya *Kandi* named Sahavasi Brammidevayya Nayaka.

No. 218

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 12
Place : Pudur, Jogulamba Gadwal District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : 25th, December A.D. 1087
Language : Kannada.

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI from Kalyanapura. It is dated the Chalukya Vikrama year [11] Prabhava, Pushya amavasya, Sunday, Uttarayana Sankranti. This year's date is irregular. In the said cyclic year the Sankranti occurred on Pausha ba. 13, Saturday, corresponding to A.D. 1087, December 25.

It introduces the King's feudatory Mahamandalesvara Hallavarasa of Pundur, who was Jaina by persuasion and assumed the characteristic titles, Master of the throne of Ayodhya and Lord of Kembukundurpura. This chief made gifts of land, garden's, house-sites, etc. to the Pallava Jinalaya of Dravila Sangha by laying the feet of his preceptor Kanakasena Bhattaraka.

No. 219

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 52 to 53
Place : Kolanupaka, Bhuvanagiri Taluk.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalladeva.
Inscription date : 25th December A.D. 1087.
Language : Telugu and Kannada.

This inscription is from the old collection of D.V. Ramanacharlu. Fragmentary. The beginning and the grant portions are missing. It seems to refer to the reign of Chalukya Tribhuvanamalla ruling from Kalyana. His subordinate Mahamandalesvara Kandura Tondaya Chola maharaja of Kasyapa gotra, Karikalan Vaya and solar race and the lord of Kodurpura, ruling Kollipaka-7000 province seems to have made some gift for the *amga-ramga bhoga* of the god Somesvara.

No. 220

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 155 to 160
Place : Puduru.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : 25th December A.D. 1087
Language : Kannada and Sanskrit.
Script : Telugu-Kannada.

This inscription is on a slab near Mallikarjuna temple on the road side. Records some grants made by *mahamandalesvara Hallavarasar* of *Punduru*, a subordinate of the Western Chalukya *Tribhuvanamalla Vikramaditya VI*, to a Jaina pontiff *Kanakasena Bhattara*, on the occasion of Lunar eclipse. The grant includes 100 *marttars* of *Pundururu*, *Kisumarttars* 50, 1 *gardda marttar* under a tank called *Bhima samudram*, 1 *gardda marttar* towards perpetual lamp, 2 *gardda marttars* of garden land, *Gana* 2, *Angadi* 2, *Hara* 2, residential land 12, 1 cart load of *Ponna grains*, *Mana* 1, *Peringe* 100, in *Aiza* 300, and *Pana* 2, from each village to the *Dravida Sanga* of *Pallava jinalaya*. The Later part contains the *prasasti* of the king and the donor in Sanskrit.

No. 221

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 34.
 Place : Nekkonda, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla, (Vikramaditya VI) ruling from Kalyanapura
 Inscription date : 25th December A.D. 1087
 Language : Kannada.

This inscription is dated C.V.E. 21, (mistake for 11) Prabhava, Pushya Amavasya, Sunday, *Uttarayana Samkranti* (A.D. 1087, Dec. 25). It introduces the king's Mahamandalesvara Hallavarasa of Pumduru who was a Jaina. This chief made gifts of land, garden etc., to the Pallava Jinalaya of the Dravila *sangha* after laving the feet of his preceptor Kanakesvara Bhattaraka. It is interesting to note that the donors bear among others the title *ahar abhaya, bhaishajya sastra danavinoda* i.e., he who delights in giving food, protection, medicine and (instruction in) *Sastras*.

No. 222

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 153 to 155
 Place : Puduru, Gadwal Taluk.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 27th December A.D. 1087
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a slab in the outskirts of the village. States that while *Tribhuvanamalla Vikramaditya VI* was ruling in happiness the kingdom of the earth from his *Nelevidu* at *Kalyana*, his subordinate *mahamandalesvara Hallavarasar* installed an image of *Parsvanatha* and granted the land which was kept in the hands of *Jain* preceptor *Padmanandi Muladhara*.

No. 223

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 24
 Place : Munirabad, Rangareddy District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 27th January A.D. 1088
 Language : Kannada.

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI from Kalyna. It is dated the Chalukya-Vikrama year 13, Vibhava, Chaitra s`u. Akshya-tadige, Monday, Sankranti-Vyatipata. This date may be equated to A.D. 1088, January 27. The *tithi* S`u. 3 in the said lunar month actually occurred on Sunday. The mention of Akshaya-tritiya appears to be a mistake: for this is usually specified on Vaisakha s`u.3. The

expression Sankranti-Vyatipata seems to denote the sanctity of the occasion in a general way having no particular significance.

The epigraph states that the Brahmana Somesvara of Kamakayana *gotra* made an endowment of land owned by him as paternal estate to the god Somesvara whose temple was erected by him at Pulige or Vyaghra-grama. This village had been previously received as a maintenance gift from the Chalukya emperor Tailokyamalla Somesvara I by the donor's father Aditya-bhatta, *alias* Chavedi-bhatta who had therein dug out an irrigation canal from the river Tungabhadra.

No. 224

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 19
Place : Kolanupaka, Nalgonda District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 24th December A.D. 1088
Language : Kannada

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year 13, Vibhava, Uttarayana-sankramana. The said Sankramana of the specified year occurred on A.D.1088, December 24.

The epigraph introduces the king's feudatory Mahamandalesvara Tondarasa Chola-maharaja of Kandur, of the solar race and Kandur, of the solar race and Karikala's lineage lord of foremost town of Kodur, who was ruling the province of Kollipake-Seven-Thousand.

It records the gift of land and other gifts to the god Uttaresvara by this chief and other officials. The gift was received by Ramesvara Pandita of the Kalamukha lineage.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 25 to 30
Place : Kolanupaka.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalladeva
Inscription date : 24th December A.D. 1088
Language : Telugu and Kannada.

This inscription is on a stone in front of the Anjaneya temple. States that, while the Chalukya emperor, Tribhuvanamalla deva was ruling the kingdom of the earth from the *Nelavidu* of Kalyanapura, *mahamandalesvara* Kandura Tondarasamaharaja who was governing Kollipaka-7000, made a gift of a *tala-vritti* in Kondapi-12 to Ramesvara pandita for the *anga-ranga-bhoga* of the god Uttaresvara for the maintenance of students studying therein and a satra. Ramesvara pandita was a Kalamukha monk; he was a disciple of Kedara pandita,

the latter was a disciple of Devabhakta panditadeva; who was in turn a disciple of Ramesvara pandita.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 62 and 63
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date : 24th December (?) A.D. 1088.
 Language : Kannada.

This inscription dated C.V.E. 13, Vibhava, Uttarayana Samkranti. (A.D. 1088, Dec. 24 ?) It records the gift of the land and other gifts to the God Uttar vara by the king's feudatory Mahamandalesvara Tondarasa Chola Maharaja of Kanduru, of the solar race and Karikala lineage who was ruling Kollipaka seven thousand. The inscription gives the Spiritual lineage of *Kalamukha* monk Ramesvara Pandita into whose hands the gift was made. The lineage is traced from Ramesvara Pandita I, his disciple Devabhakti Pandita, Kadaresvara Pandita and Ramesvara Pandita II. The gift was made for the *anga bhoga* and *Rangabhoga* of the god, the maintenance of the students studying there and a *satra*.

No. 225

Reference : Indian Archaeology 1961-1962, A Review.
 Page No : 79 and 80
 Place : Kolanupaka, Nalgonda.
 Dynasty : Chalukya.
 Reign of : Tribhuvanamalla.
 Inscription date : A.D.1088
 Language : Kannada.

Records belong to Tribhuvanamalla Vikramaditya VI. Three of them, dated respectively in his twelfth, thirteenth and sixteenth regnal years (A.D. 1088, 1089 and 1092) mention the king's feudatory Tondavachola-maharala. One mentions Rame-svara Pandita as a pontiff of the Kalamukha sect, who received for the Uttaresvara temple an endowment of money collected from officials and shops. Prince Somesvara figures in one of the records as performing the following *mahadanas*: *gudaparvata*, *sarkari parvata* *lavanaparvata* and *gosahasra* on the occasion of Akshaya-tritiya, and in another as endowing a village to the temple of Ambika Devi of Ambaratirtha.

No. 226

Reference : Epigraphia Indica, Volume-XL, Part-IV. (January 1974)
 Page No : 144 to 149.
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukya and Telugu Choda.
 Reign of : Vikramaditya VI and Tondaya-Chola-Maharaja.
 Inscription date : 24th December, A.D. 1088 and 25th December, A.D. 1091
 Language : Kannada, Telugu and Sanskrit.

Two Inscriptions of Chalukya Vikramaditya VI and Telugu-Choda Tondaya-Chola-Maharaja

(2 plates)

by

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The inscriptions edited here with the kind permission of the Chief Epigraphist, Mysore are copied from Kolanupaka, Bhuvanagiri Taluk, Nalgonda District, and they are noticed in the *Annual Report on Indian Epigraphy* for the year 1961-62 as Nos. 70 and 94 of App. B. Of them, No. 94 is found engraved on a pillar in front of the Hanuman temple, while No. 70 is found engraved on a pillar in the museum within the compound of the Somesvara temple. The pillar bears the Museum No. 88. For the sake of convenience Nos. 94 and 70 are referred to as inscriptions A and B respectively in the following pages. These two inscriptions were previously edited by P.B. Desai. However, some serious omissions and mistakes were committed by him while editing them which led some scholars to arrive at wrong conclusions as can be seen in the sequel. This has warranted the re-editing of these inscriptions with the help of the pages prepared by the Office of the Chief Epigraphist.

Both the inscriptions A and B, which belong to the rule of Tribhuvanamalla (i.e. Vikramaditya VI). refer to the Telugu-Choda chief Tondaya-Chola-maharaja of the Kanduru branch. They are dated, apart from other details, in the Chalukya Vikrama years 13 and 16 respectively. Two more inscriptions of this chief bearing dates Chalukya-Vikrama year 12, Prabhava, Uttarayana-sankranti and year 16 of the same era, Prajapati, solar eclipse respectively, are found in Kolanupaka itself. Both the inscriptions, like the inscriptions under study, refer themselves to the rule of Tribhuvanamalla suggesting the feudatory status of the Telugu Choda chief under the imperial Chalukya ruler. Thus in all we have four records of Tondaya-Chola maharaja, dates ranging from the Chalukya Vikrama years 12-16 (1088-92 A.D.).

The Telugu-Choda chiefs of the Kandaru branch are known to have served the Chalukyas of Kalyana and later the Kakatiyas, as subordinates. Tondaya-Chola-maharaja the earliest of this branch as yet known. The inscription under study refers to him as governing Kollipake-7000. It is interesting to note that among the Telugu-Choda chiefs of the Kandura branch he is the only chief found to have been governing this division, Prior to him in 1077 A.D., we find *mahamandalesvara* Sankaraganda as governing this division, while in 1104 A.D., we find Paramara Jagaddeva making a gift of some villages included in the same division on the orders of the ruling king, Vikramaditya VI. This tempts us to suggest the Telugu Choda chief was the possession of Kollipake-7000, as the feudatory of his imperial overload, not prior to 1077 A.D. and not later than 1104 A.D. It may further be presumed that Tondaya-Chola-maharaja might have received the division Kollipake-7000 from the Chalukya emperor, as reward for his assistance in the battles fought by the latter against his brother Somesvara and the Chola king Kulottunga. However, the records under study do not refer to any achievements of his chief.

A. Inscription of the Chalukya-Vikrama year 13.

This inscription is in Kannada language and characters which are regular to the period. As regards palaeography there is nothing noteworthy. As regards orthography, the doubling of

the consonant immediately following can be noted in some cases (Pravarddhamana, line 15: *kodurppura*, line 27) while in some cases it is not affected (*Surya-*, line 28)

The inscription is dated in the Chalukya-Vikrama year 13, Vibhava, Uttarayana-sankranti corresponding to 1088 A.D., December 24, Monday.

The object of the inscription is to register the gift of the village Sandularabaja, situated in Kodada-12, as *tala-vritti* to Ramesvara by Tondaya-Chola-maharaja on the occasion of Uttarayana-sankranti.

The inscription commences with the usual *prasasti* of the ruling king Tribhuvanamalla of the Chalukya dynasty and states that he was ruling from the capital city (*nele-vidu*) Kalyana. Then the inscription introduces the chief Tondaya-Chola-maharaja of Kanduru, who is described as the *padapadmopajivi* of the Chalukya king and is endowed with the epithets *samadhigata-pamcha-mahasabda*, *mahamandalesvara*, *Kodur-puravaresvara* and *Surya-vamsod-bhava-kula-tilaka*. He is stated to have belonged to Kasyapa-gotra and Karikal-anvaya and to be ruling over Kollipake-7000. This is followed by the details of the date referred to above. Then the inscription proceeds to furnish the details regarding the donee. It refers to Ramesvara pandita, who is described as *Kalamukh-anvaya-kula-tilaka*, his disciple Devabhakti-pandita and his disciple Tejonidhi pandita who is described at length. This is followed by the reference to the donee Ramesvara-pandita, the latter's disciple. The inscription proceeds to record that the chief Tondaya-Chola-maharaja granted the village Sandularabala included in the division Kodada-12, as *tala-vritti* to Ramesvara-pandita for maintaining *anga-bhoga* and *ranga bhoga* to god Uttaresvaradeva and also for the maintenance of the students who study there (lines 78-79) i.e. in the temple and for a choultry on the occasion of *Uttarayana-sankranti*. It further records the annual grant of money and shops by different officials and others detailed as follows: 1) *perggade-karanamgalu*: 2 *gadyanas*; 2) *sumkadavaru* ; 1 *gadyana* and 2 shops (i.e. probably the entire income on the concerned two shops) and 3 *kanmeyavaru* (Smiths) 1 *gadyana*. Further it appears that the *prabhu-gavumdas* of Kollipake-7000 made the grant of a portion (*binna-bhinna*) (details not specified) of the village obviously Sandularabala to the same deity.

This is followed by an imprecatory passage in Kannada and the usual imprecatory verses. *Svadattam*-etc. The inscription ends with the statement that one Kandena wrote the record.

The donee Ramesvara-pandita may be identified with his namesake who figures in some of the inscriptions of early Kakatiya rulers as their preceptor and celebrated scholar. The Kazipet inscription of Tribhuvanamalla, dated Saka 1012 (1090 A.D.), describes Ramesvara pandita as the *acharya* of the *sila-matha* the Mallikarjuna temple Srisailam and as belonging to the Kalamukha sect. A damaged and fragmentary inscription from Hanumakonda records the eulogy of Ramesvara-pandita describing him as a philanthropist who used to feed the needy and as a scholar brought the cream of the *Lakulesvar-agama*. This inscription further states that *chalamartti-ganda-nripati* Prola, disciple Ramesvara-pandita, set up a kirti-stambha honour of his *guru*. However, the present epigraph does not refer to greatness of this scholar but it gives his spiritual genealogy and in the process, it records the greatness of his preceptor Tejonidhi-pandita, at length (lines 52-73).

The geographical names mentioned in this record are Kollipake-7000, Kodada-12, Sandularabala Kanduru and Koduru. Of these, Kollipake-7000 is referred to in some other inscriptions also belonging to the 11th to 13th centuries. The villages Gadicheruvu, Koduru,

Ittikala and Panupura and the divisions Kaluvachedu-40-Kampaga and Kodada-12. Were included in it. An inscription from Kolanupaka dated 1112 A.D. refers to Kollipake-7000 as Kollipaka-desa. An inscription Guduru (Nalgonda District), dated 1124 A.D., to Kollipaka-2000, which would have been part Kollipaka-7000. The places included in this division cannot be identified. Hence we may locate this division with the reign around the present Kolanupaka in the Bhuvanagiri taluk, Nalgonda district, though its boundary cannot be identified now. The village Kodada, headquarters of this division and gift-village Sandularabala are not identifiable maps. The place Kanduru, after which branch of the Telugu-Choda chiefs are referred to, is identical with present Kandurum, Wanaparthy Taluk, Mahaboobnagar District. The village Koduru cannot be identified with certainty.

B. Inscription of the Chalukya-Vikrama year 16

This inscription is also in Kannada language and characters with the exception of a verse which is in Sanskrit language and Telugu-Kannada characters. The characters are regular to the period.

Palaeography of the inscription does not call for any remarks. As regards orthography the doubling of the consonant immediately following *r* can be noticed in some cases (*pravarddhamanam* line 12, *Kodur-pura* line 20, *parrva* line 33) while it is not observed in certain cases (*A-chamdr-arka*, line 12-13; *Surya*, line 21). The consistent use of dental *s* in the place of palatal *ś* when the letter is not a conjunct (the lone exception being *kasyapa* for *Kaśyapa* line 22), can be considered as an orthographic error (*-sabda-for śabda-*, line 18, *-vamso-for vamśo* line 21, *prasasti for praśasti*, line 24).

The inscription is dated in the Chalukya-Vikrama year 16 (in words), Prajapati, Uttarayana-samkranti corresponding to 1091 A.D. December 25, Thursday.

The object of the inscription is to record the gift of the village Racheruvu, situated in Kodada-12, referred to as Kudana-12 in the Sanskrit portion, by Tondaya-maharaja, who seems to have been also referred to as Udaya-nripati in the Sanskrit portion, the Telugu Choda chief of Kanduru on the occasion of Uttarayana-sankranti, to god Vishnudeva for the maintenance of *amga-bhoga* and *ramga-bhoga*.

This inscription, like Inscription A, opens with the usual *prasasti* of the ruling king Tribhuvanamalla of the Kalyani Chalukya dynasty and states that he was ruling from the capital (*nele-vidu*) Kalyana. This is followed by the *prasasti* of the Telugu Choda chief Tondaya Chola maharaja of the Kanduru branch which is identical with that found in Inscription A. This inscription also states that the Telugu-Choda chief was governing Kollipake-7000 and proceeds to record on the date referred to above, the gift of the village Racheruvu situated in Kodada-12, to god Vishnudeva for the maintenance of *amga-bhoga* and *ramga-bhoga*, by the chief on the occasion of *Uttarayana-sankranti* for his own merit. This is followed by a verse in Sanskrit language the purport of which is same as recorded in the Kannada portion of the inscription. It states that the king Tondaya-mandalesa, who is also referred to as Udaya-nripati, made a of the village Racheruvu situated in Kudana-12 of god Vishnu.

While editing this inscription P.B. Desai committed some serious omissions and mistakes. Firstly, he read the date portion only partially. Secondly, he read the name of the Telugu-Choda chief as Kumara-Kondaya-Chola-maharaja wrongly for Tondaya-Chola-maharaja. Thirdly, he did not read the name of the gift-village and also the Sanskrit verse at the

end of the inscription. Based on his readings, B.N. Sastri concluded that Kondaya-Chola-maharaju succeeded Tondaya-Chola-maharaju. He also presumed that the former might be the son of the latter. He suggested that the cyclic year of the record in question could be Pramadi and so it corresponds to the Chalukya Vikrama year 24. Consequently, he was assigned 1093-1105 A.D. as the chief's reign period. Since the actual reading of the name of the Telugu-Choda chief is Tondaya-Chola-maharaja and not Kumara-Kondaya-Chola-maharaja and the details of the date, as shown above, are fully available the conclusions arrived at by Sastri are therefore not acceptable. It is also interesting to note that for the first time we learn that Tondaya-Chola-maharaja had another name Udaya-nripati.

The geographical names referred to in this epigraph, except the village Racheruvu included in the division Kodada-12, are found mentioned in Inscription A. The gift village of Rachervu is not identifiable on modern maps.

No. 227

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 138 to 140
 Place : Potpally, Zahirabad Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalladeva
 Inscription date : 25th November A.D. 1090
 Language : Kannada

The inscription is on a pillar near Hanuman Temple. It registers the gift of land measuring one hundred *ankanas* by the chief queen to a person named *Vamarasa* at the request of the mahajanas of Pushpanagara, the best *bhattagrama* headed by Remarasa, with in the division of Kilatti-50.

No. 228

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 50.
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla ruling from Kalyana
 Inscription date : 20th May A.D. 1091
 Language : Kannada

Records the gift of the village (name lost) included in Kodada-12 for worship and offerings to god Somesvara by Tondayachodamaharaja of Kanduru, who was ruling over Kollipake-7000.

No. 229

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 53 to 55
 Place : Kolanupaka, Bhuvanagiri Taluk.

Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalladeva.
 Inscription date : 21st May A.D. 1091.
 Language : Telugu and Kannada.

This inscription is from the old collection of D.V. Ramanacahrlu. This inscription refers to the prosperous reign of the Chalukya king Tribhuvanamalla, ruling from Kalyana. His subordinate Mahamandalesvara, Kandura Tondaya Chola Maharaja of Kasyapa gotra, Karikatanvayaard Suryavamsa and the lord of Kodurupura is stated to have made the gift of Baliya Duddandi in Manemagga-70, as *sarvana-amasya*, to the god Somesvara of Kollipaka-7000, the capital town, for the renovation work and feeding the ascetics.

No. 230

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 56 to 57
 Place : Pangallu, Nalgonda Taluk.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalladeva
 Inscription date : 21st May A.D. 1091
 Language : Telugu and Kannada

This inscription refers to the prosperous reign of the Chalukya king Tribhuvanamalladeva. His subordinate, Mahamandalesvara Srimat Tomdaya Choda Maharaja of Suryavamsha (Kasyapa) gotra and Karikalanvaya and his queen [Ya]kamabbe Mahadevi, are stated to have made the gift of some lands in Panagallu to Ayajja Prolamayya who had carried the *asthis* (=ashes) of his (Tondaya's) father Kanduri Bhima Choda-Maharaja for immersing them in the river Ganga by *paruvu* (walking all the way) and performing the *pimda* ceremony at Gaya for the deceased.

No. 231

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 162 to 163
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 1st July A.D. 1091
 Language : Kannada
 Script : Telugu-Kannada

This inscription is on the Pillar in the Mandapa of Yoga Narasimha temple. Begins with the eulogy of the Western Chalukya King Tribhuvanamalla and states his *mahamandalesvara Hallavarasar, Padihari Nagadevayya, Chakamayya* made a gift of land to the god *Madhavadeva* measuring 1 ma.

No. 232

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 31 to 32.

Place : Gangapuram, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date : 5th October (?) A.D. 1091.
 Language : Kannada.

This inscription Dated C.V.E.3, Prajapati, Asvayuja ba. 5, Tuesday (AD 1091 Oct. 5?). Registers gift of income derived from specified tolls to the *pura* of the god Kesava by all settikaras and all the *samayas* in the presence of *rajadhyaksha* kavana Herggada.

No. 233

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 163 to 165
 Place : Gangapuram.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 11th October, A.D. 1091.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is near the well of Washermen (Chakali vani bavi). Records some gifts by the mercantile (Viz) *Sarvasetti*, *Nadama setti* and all other *setties* belonging to *asesha samayas*.

No. 234

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 165 to 166
 Place : Gangapuram, Jadcherla Taluk.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 25th December A.D. 1091
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone in the Nambula Kunta. Records the gift of land measuring 1 *gadi marttar* as *gyotirvritti* (astrological tenure) towards the health of the king *Tribhuvana malla Vikramaditya IV* by *Srimat Sakalaprakasa bhatta* to *Adityabhattachopadhyaya* and *Vittanabhatta* after examining their scholarship in astrology and after duly washing their feet.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 47.
 Place : Gangapuram, Mahbubnagar District.

Dynasty : Chalukya of Kalyana.
 Reign of : Tribhuvanamalla ruling from Kalyana.
 Inscription date : 25th December, A.D. 1091.
 Language : Kannada.

This inscription is on a slab built into the south-wall (outside) of the shrine of the Chennakeshwara temple. States that the royal preceptor Sakalaprakasa-bhattaraka made a gift of one *matter* of land in Devarakortur as *vyotirvilli* of Trailokyamalla-Keavapura to Aditya-bhattopadhyaya and Viddana-bhatta for the prosperity of the king.

No. 235

Reference : Indian Archaeology 1980-1981, A Review.
 Page No : 78
 Place : Polepalli, Mahbubnagar.
 Dynasty : Kalyani Chalukya.
 Reign of : Vimaladitya.
 Inscription date : A.D. 1091.
 Language :

This inscription, dated in A.D 1091, mentions Vimaladitya, a Kalyani Chalukya king, as a patron of Jainism.

No. 236

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 166 to 167.
 Place : Godal, Achchampet Taluk.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 10th February, A.D. 1092.
 Language : Telugu.

This inscription is on the slab laying outside the Siva temple. Mention some *Dangeya nayaka* and *Surapoju*. Also mentions terms like *Jannachenu*, *Varichenu*.

No. 237

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 58 to 59
 Place : Koppale, Devarakonda Taluk.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalladeva.
 Inscription date : 24th December A.D. 1092.
 Language : Telugu and Kannada.

This inscription on a stone set up on the tank bund. It refers merely to the Chalukya Vikrama Kala. It records the gift of the tank at Kroprolu and some revadu land at O(bi)jalapattu

to certain Bilrikamti Anamta [Chimka] pandita for [maintaining] the choultry attached to Rudresvaradeva (temple) by Mahamandalesvara Kanduri Tondaya Choda Maharaja, of Suryavamsha, Kasyapagotra and Karikalanvaya. The title Kodurupaka-varadhi vara which appears in his Kolanupaka inscription is not mentioned here.

No. 238

Reference	: Inscriptions of Telangana Nizamabad District (Nizamabad & Kamareddy). (2019)
Page No	: 45 to 48
Place	: Pullkal, Bichkunda Mandal.
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Tribhuvanamalladeva
Inscription date	: 3rd January, A.D. 1093.
Language	: Kannada and Sanskrit.
Script	: Telugu-Kannada.

This inscription is on a slab near the tank in the village. This Inscription contains two separate records.

Dated in *Saka* 1012, *Vibhava*, A.D. 1090 falling in the reign of Tribhuvanamalladeva. The inscription registers the gift of land measuring 5 *marttars* by *Bommisetti* and *Mallisetti* to the god *Nakaresvara* and *Mallikarjuna* on the auspicious occasion of *Sankranti*.

Second one contains only the prasasti of the king dated C.V. 16 (S:1015) *Citrabhanu*, *Pausya*, *ba*, 3rd January, *Mangalavara* (Tuesday) A.D 1093.

No. 239

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 161
Place	: Kandurg, Shadnagar Taluk.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 23rd September A.D. 1093
Language	: Kannada.
Script	: Telugu-Kannada.

Incomplete. It mentions a certain *mahasamanta Prachanda dandanayaka*, *Sandhivigrahi Kadiyarasar* and *Kataka Sahini Permadi Recharasar* who made an endowment in the *Agrahara* of *Kodaviriti* to the God *Kesavadeva*.

No. 240

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 33 to 35
Place	: Kolanupaka.

Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla, Vikramaditya VI
 Inscription date : 25th December A.D. 1093.
 Language : Telugu and Kannada.

This inscription is on a stone lying in the field of Golla community. States that, while the Chalukya emperor Tribhuvanamalladeva was ruling the kingdom of the earth from his *nelevidu* at Kalyana, his subordinate mandalika Gomasara having washed the feet of Chandrasenacharya made a gift of 2 *marturs* of gadde, a flower garden, and an oil mill (for the repairs and white washing etc, of Vittakula Jinalaya) built by him.

No. 241

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 140 to 142
 Place : Alladurg, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla.
 Inscription date : 8th January A.D. 1094.
 Language : Kannada.

This inscription is on a boulder behind the Yellamma Temple, one mile away from the Village. The inscription registers the gift of lands in the village *Nerilakere* towards the daily rites of the god *Chillesvara* by dandanayaka from his seat *Srivarddhana*. The said officer, who was in the service of mahamandalesvara Ahavamalla Permmnadi, ruler of *Kasavala savalakke*, also known as *Savalakkemalla* is famous for his qualities in war and peace who possessed other noble qualities of kshatriyas. The details of the gift include kariya and gadde varieties of lands measuring in *marttars* as detailed in the record. Also records the remission of market taxes to the temple of Vishnu.

No. 242

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 168 to 169
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 20th March, A.D. 1094.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a slab lying in the Museum. Records the grant of the village *Pulinuru* situated in *Kanne-300* on the bank of river *Tungabhadra*, as *Tribhogabhyantara siddhi* towards *anga bhoga*, *Panchopachara puja*'s, white washing and renovation of the temple of *Brahmesvara* in *Alampur*, by a chief (name lost) after washing the feet of *Brahmarasi pandita*.

No. 243

Reference : Corpus of Inscriptions in the Telangana Districts,
Part-VI, 1973.
Page No : 23 to 25.
Place : K.B. Museum (Hyderabad).
Dynasty : Western Chalukya
Reign of : Vikramaditya
Inscription date : 6th August A.D. 1096
Language : Kannada.

The inscriptions belong to the Western Chalukya Vikramaditya, and records while Vikramaditya was residing in the *nelevidu*, his capital, at Kalyan, his son *Yuvaraja Jayasimha* who bears among other titles *maha Vengi mandaladhisvara* was ruling over *Lombalika 70*, having obtained it as *Kumaravritti*. The prince at the request of Sankarayya the *padadhikari*, gave gifts to God *Piriya Nakaresvaradeva* at *Chilukuru* the chief village of *Lomhalika 70* for daily worship, *nritya*, *gita* and *radya*, and probably also for feeding the ascetics. This gift he is said to have done after cleaning the feet of the chief of the Lakulisa (of *Kalamukha*) sect. His house-hold Minister Sankarayya *dandadhipa* and his son Srivishnu are also mentioned. The latter is described as well versed in *Saiva Siddhanta* and described as a *Kalamukha muni*.

Another piece records a gift of one dramma for each village, as offerings from *Prabhuv* and *Gavundas* of *Lombalika 70*.

This is dated in Chalukya Vikrama year 21, Dhatu, *Sravana purnima* Budhavara (Wednesday) *Somagrahana* (Lunar eclipse). (6th August. A.D. 1096- Wednesday Lunar Eclipse.)

No. 244

Reference : Stone Sculptures in the Alampur Museum (2017).
Page No : 70 to 74.
Place : Alampur Museum, Mahaboobnagar District.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalladeva.
Inscription date : A.D. 1096 (?)
Language : Telugu.

This inscription is on a slab lying down in the Museum. Damaged. The record begins with the usual invocation of Brahmesvaradeva at Alampur. It introduces then the Western Chalukya king Tri[bhuvanamalla] and states that his Telugu Chola subordinate (name lost) of *Vihitavilochana* etc., *prasasti* made, after washing the feet of Brahmarasi Pandita, the *mahasthanadhipati* of the temple of Brahmesvaradeva, the gift of the village of Pulinuru on the bank of the Tungabhadra in Kanne-300 as *paramesvara-datti* for the *anga-bhoga* of the god, and the white-washing and repairs of the temple etc. The inscription is dated in *Kataka-sankranti* in C. V. 19.....dha 1 Somavara (Tuesday 24, A.D. 1096 ?).

No. 245

Reference : Inscriptions of Warangal District (Reprint 2016)
Page No : 45 to 55

Place : Bekkallu, Jangaon Taluk, Warangal District.
 Dynasty : Chalukya
 Reign of : Tribhuvanamalladeva
 Inscription date : 11th century A.D.
 Language : Telugu.

This inscription is on a broken pillar lying near the old Shiva temple, outside the village. The inscription is in Telugu verse and prose of the 11th Century A.D. It introduces certain Reviraddi of the forth caste. His son was Chamdireddi. Mallireddy, son of his friend Punnireddy established a Jain temple and a trikuta in Vrekkallu, the latter being a combination of 21 shrines and endowed the same with gifts.

No. 246

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 51.
 Place : Dakuru, Medak District.
 Dynasty : Western Chalukya.
 Reign of :
 Inscription date : A.D. 10[96].
 Language : Kannada.

This inscription is dated S. 10[18], regnal year 2, Angirasa Bhadrapada su. 3, Monday. Registers of a gift of land, to the god Bijjesvara of Dakur by Mahamandalesvara Soma Permadi, oil mill etc., were also made to the god Mayilesvara by the local *Prabhus* including Annamarasa and Martandarasa.

No. 247

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 35 and 36
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 16th January A.D. 1097
 Language : Kannada.

After the usual invocation to the god Brahmesvara of Hatampura, this damaged inscription refers itself to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year 21, Dhatu, Magha s`u (1), Friday, solar eclipse. In the specified year, a solar eclipse occurred on Pushya Amavasya, Friday. This would be equivalent to A.D. 1097, January 16.

It introduces the king's feudatory Mahamandalesvara (Malla ?)ya Cholamaharaja, of Karikala's lineage. The epigraph records an endowment made by this chief to the god Brahmesvara of Alampur by laving the feet of Mahasthanadhipati Brahmarasi Bhattaraka of the religious foundation.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 42.
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date : 16th January, A.D. 1097
 Language : Kannada.

This inscription is dated C.V.E. (21) ? Dhatu Maga su. (1) Friday (A.D. 1097, Jan. 16). Records an endowment by Mallaya Choda Maharaja of the Karikala lineage to the god Brahmesvara by laving the feet of *mahasthanapati* Brahmarasi Bhattaraka.

No. 248

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
 Page No : 57.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Kalyana.
 Inscription date : 16th January A.D. 1097
 Language : Kannada.

Records the gift of the village Ye[r]agere situated in Kanne-300 to the same god by *Mahamandalesvara* [Chi]diyana-chola. The recipient of the gift was the same as in No. 122 above. Published in *Telangana Sasanamulu*, pp. 114-16, No. 12.

No. 249

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
 Page No : 170 to 171
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 21st January, A.D. 1097.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a slab lying in the Museum. Begins with the *prasasti* of *Brahmesvaradeva* and states that *Odayana chola maharaju*, a *Telugu Chola* subordinate of *Tribhuvanamalla Vikramaditya VI*, made a grant (not mentioned) in *Kanne-300* towards *angaranga bhoga*, white washing and repairs of the temple of *Brahmesvara* of *Alampur*, the gateway of *Sri Parvata* after washing the holy feet of *Brahmarasi pandita* as *sarvanamasya*, the *Mahasthanadhipati*.

(Also)

Reference	: Stone Sculptures in the Alampur Museum (2017).
Page No	: 68 to 70.
Place	: Alampur Museum, Mahaboobnagar District.
Dynasty	: Western Chalukya.
Reign of	: Tribhuvanamalladeva.
Inscription date	: 21st January, A.D. 1097
Language	: Telugu.

This inscription is on a slab lying down in the Museum. Begins with an invocation of Brahmesvaradeva, the lord of all the worlds, who made himself manifest at Hatampura (Alampur) and then introduces the subordinate of the W. Chalukya king Tribhuvanamalladeva, Mahamandalesvara....yana Chola Maharaja of the Karikala lineage, having washed the feet of Brahmarasi Pandita gifted in C.V. 21 Dhatu, Magha, Su. 5 Sukravara, on the occasion of the Solar eclipse to the god Brahmesvaradeva established at Alampura, the Western gate of Srisaila, a village (name lost) in Kanne 300, for the god's *anga-bhoga*, the whitewashing and repairs of the temple etc. C.V. 18 and not 21 is Dhatu. Magha Su. 5 is Wednesday and not Friday as stated in the record. The probable date of the inscription is Wednesday 21 January, A.D. 1097. The solar eclipse occurred on Friday 16th January, A.D. 1097.

No. 250

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 28 and 29.
Place	: Gangapuram, Mahaboobnagar District.
Dynasty	: Western Chalukya.
Reign of	: Tribhuvanamalla Vikramaditya VI
Inscription date	: 26th May, A.D. 1097
Language	: Kannada.

This inscription is dated C.V.E. 16, Prajapati, Pushya su. 13, Thursday (A.D. 1097, May 26). Registers by the command of the emperor a gift of land as Jyotirvrtti (astronomical endowment) to Aditya Bhattopadhyaya and Viddana Bhatta who were proficient in astronomy by the royal preceptor of Tribhuvanamalla Sakala prakasa Bhattaraka who was well versed in all the *tarkasastras* for merit of the emperor.

No. 251

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 29.
Place	: Gangapuram, Mahaboobnagar District.
Dynasty	: Western Chalukya.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 26th May A.D. 1097
Language	: Kannada.

Records a gift of land and oil mill to the god Bhimesvara by Mahapradhana Mahesvara Dandanayaka.

No. 252

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1973-74.
Page No : 30
Place : Panugallu, Nalgonda District.
Dynasty : Chalukya of Kalyana
Reign of : Vikramaditya VI
Inscription date : 17th December A.D. 1097
Language : Kannada

This inscription is on a pillar lying in a field belonging to Mandrala Muttaiah. Damaged gives a long genealogical account of the reigning king of his general *dandanayaka* Rudramayyanayaka and records that the latter who caused the construction of the temple of Kesavesvaradeva at Panugallu situated in [Kam]duru-1000, made a grant of lands (details not clear) to [De]varasijiya apparently, for the maintenance of the temple.

No. 253

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961
Page No : 18 and 19
Place : Kolanupaka, Nalgonda District.
Dynasty : Western Chalukya and Kakatiya
Reign of : Vikramaditya VI
Inscription date : 24th December A.D. 1097
Language : Kannada.

The inscription is of the time of the Western Chalukya king Vikramaditya VI. It is dated the Chalukya-Vikrama year 22, *Isvara*, Pushya ba. 5, Thursday, Uttarayana-sankranti. Except for the *tithi* which was ba. 3, the details of the date correspond to A.D. 1097, December 24.

It records the gift of the village Pakugunte to the god Svayambhu Somesvara of the capital Kollipake.

No. 254

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 35 to 42.
Place : Vollala, Suryapet Taluk.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 24th December A.D. 1097.
Language : Telugu and Kannada.

This inscription is on a stone at the local tank bund near the Siva temple.

Damaged. The first side-describes the genealogy of the Kanduru Chola family, beginning with Karikala of the Solar race. Karikala is said to have built the embankments of the river Kaveri and the Dravida-panchaka nadi (?) matrika (irrigated by the rivers). Then there is a mention of Oraiyur, the ancient capital. Then, Choda Bhima, the lord of Panugallu, Tondabhupala, another Bhima who is said to have pleased the emperor by his prowess, and Choda Malla who gave an *agrahara* to the brahmanas are mentioned. Then there is a reference to a Vijayaditya Deva, who probably granted some land as devabhoga.

B

On another side of the inscription, it is stated that in C.V.22 Isvara, Jyeshtha su.7, Adityavara (S. 1019, Wednesday no: Sunday, 20th May A.D. 1097) while the Chalukya emperor Tribhuvanamalladeva was ruling, his subordinate Mahamandalesvara Mallikarjuna Choda Maharajulu granted a *revadachenu* 30 puttis in extent and other fields measured with *Sanivarasiddhi-kola* in Yendi palli abutting the boundary of Vollala included in the Amanakanti-kampana for *havir-ball* and *archana* of the god Kesavadeva installed by Golapati (Kulapati) Appanapeggda of Vollala, an *agrahara* in the middle of Amanagallu-70.

C

Another inscription in continuation of the above, records the gift of 50 sheep by Kolapati Appanapeggda for a lamp, in the temple of Kesavadeva built by him, and a similar gift of 50 sheep for the same purpose by his wife Abbama.

D

Another side of the record seems to state that while the Chalukya emperor Tribhuvanamalladeva, who vanquished Krishnadeva was ruling in happiness in Kalyana-kataka, Malla (Mallikarjuna) son of Bhima and Gahga, made a gift of an *agrahara* to his minister in Saka 1020 (1097-8).

It is doubtful whether the above three sides form part of one and the same record, though the donor is the same Malla or Mallikarjuna and the date is practically identical.

No. 255

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992)
Page No	: 59 to 61
Place	: Kolanupaka, Bhuvanagiri Taluk.
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla
Inscription date	: A.D. 1097
Language	: Telugu and Kannada

This inscription is on a stone near the Somesvara temple. The record refers to the prosperous reign of Chalukya Tribhuvanamalladeva ruling from Kalyana. His subordinate dandanayaka Chiddarasar ruling Kollipaka-7000 is stated to have granted the village Baliya Pakugutu, situated in Kodada-12 for the *amga-bhoga* and *ramga-bhoga* of the god Somesvara. Some other gift is also recorded at the end for a perpetual lamp to the same deity. Seems to be incomplete.

No. 256

Reference : Indian Archaeology 1986-1987, A Review.
 Page No : 104
 Place : Mittapalli, Medak.
 Dynasty : Chalukya.
 Reign of : Tribhuvanamalladeva Vikramaditya
 Inscription date : 24th March A.D. 1098
 Language :

Belonging to the time of Tribhuvanamalla Vikramaditya and dated Chalukya-Vikrama year 22 (corresponding to 24th March, 1098), the inscription records the gift of lands towards the daily rites of the God Somesvara of Mittapalli-*agrahara*.

No. 257

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 101.
 Place : Vijadnagar, Banswada, Nizamabad District.
 Dynasty : Western Chalukya of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 6th December A.D. 1098
 Language : Telugu and Kannada.

It records the gift of land for the maintenance of the daily routine of the temple Sayirabada. The gift was placed in the custody of Rudrasakti, the priest of *Nakhareswara* temple of Podana. The administrative division Sayirabada might be the same as Sabbisayira known already through several Kalyana Chalukya and Kakatiya inscriptions.

No. 258

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 49 to 53
 Place : Wajidnagar, Bichkunda Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalladeva
 Inscription date : 20th December A.D. 1098
 Language : Kannada and Sanskrit.
 Script : Telugu-Kannada.

This inscription is on a pillar near the tankbund. The inscription records the gift of 10 marttars of land for the worship and daily rites as well as repairs of the temple of *Somanatha* by mahamandalesvara *Kalicorarasar*, lord of Amaravati Pura, after washing the feet of *Rudrasakti Pandita*, on the occasion of *Uttarayana Sankranti*. It also mentions the names of officers viz., *Prabhu dandanayaka Simgarasa*, *Heggade Nagadeva nayaka* of the lord (*Prabhu*) *Mallarasa*.

No. 259

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 102.
 Place : Gadi Peddapur, Andole, Medak District.
 Dynasty : Western Chalukya of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya
 Inscription date : 24th December, A.D. 1098
 Language : Telugu and Kannada.

Records the gift of land to the god Blibbesvara of Billa Kallu by the queen Melalad of the chief Ahavamalla Permanadi who was referred to as Valakkamalla. The good qualities of the queen *Malaladevi*, the donor were praised.

(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 145 to 148
 Place : Gadipeddapur, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalladeva.
 Inscription date : 24th December A.D. 1098.
 Language : Kannada.

This inscription is on a pillar lying in the compound of Hanuman temple at the entrance of the village. The inscription records the gift of land in *Maridige* grama included in Srivardhana-24, by Mailaladevi, wife of Ahavamalla Permanadi.

(Also)

Reference : Indian Archaeology 1988-1989, A Review.
 Page No : 93
 Place : Gadipaddapur, Medak.
 Dynasty : Chalukya.
 Reign of : Tribhuvanamalla Vikramaditya.
 Inscription date : A.D. 1098
 Language :

This inscription, dated S 1020, belongs to Tribhuvana Malla Vikramaditya and records the gift of land to the god Isvara of Billakallu by the queen Malaladevi of chief Ahavamalla.

No. 260

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 49.
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukya of Kalyana.

Reign of : Tribhuvanamalla ruling from Kalyana.
 Inscription date : 25th December A.D. 1098
 Language : Kannada

Registers a gift of the village Pakugunte situated in Kodada-12 free of all taxes to god Somesvara of Kollipake by *heri-eandai-vigrahi dandanayaka* Chiddarasa who was ruling over Kollipike-7000. Records also another gift of house for a perpetual lamp to the same day by a certain Somarasa.

No. 261

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 62 to 63
 Place : Pamulapadu, Nalgonda Taluk.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla and Kanduri Mallikarjuna Choda
 Inscription date : A.D. 1098.
 Language : Telugu and Kannada.

This inscription is from the old collection of D.V. Ramanacahrlu. Although it does not refer to the Chalukya overlord Tribhuvanamalla, the record is dated in the Chalukya Vikrama year 22, corresponding to A.D. 1098. It records the gift of land (with the showing capacity) of seven *puttis* of *Adlu* (grain) to certain Uppari Mallaya, in the field of Amanikallu, the prime badamu (town?) in the division of 70 (villages) by the Kanduri Choda chief Mallikarjuna Choda. The purpose for which the said gift was made is not mentioned. This record and the Ollala inscription of the same Kanduri Choda chief Mallikarjunadeva Choda Maharaja are dated in the same year. These are the only two records of this chief so far known (See Epigraphia Andhrica Vol. IV).

No. 262

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 54 to 62
 Place : Gundenamali, Bichkunda Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalladeva
 Inscription date : A.D. 1098
 Language : Kannada and Sanskrit.
 Script : Telugu-Kannada.

This inscription is on a pillar near Hanuman temple. The inscription states that while the king Tribhuvanamalladeva was ruling, his feudatory *Caundarasaru* made a gift of some agricultural land and flower garden for the daily offerings of the Lord *Samgamesvara*.

It also mentions a gift of land made to the benefit of Sri *Bimbavagama Yemagavun da, Ranagavunda* and *Samgamesvaradeva*.

No. 263

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.

	Volume-I (2003)
Page No	: 172 to 175
Place	: Polepalli.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 18th July, A.D. 1099.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is near the old Shiva temple. Records the gift of land such as *gadda martiaru*, (dry land), *karamba* (flower garden) to the different deities i.e. Rudresvara, Kesavadeva who were born in the form of reclining position in water and *Aditya Deva* by the general *Rudradandanayaka* for the *naivedya*. In the second side there are verses mentioning *Jaina* teacher, son of *Ravi*, brother of *Bharadvaja muni*. It furnishes a detailed lineage of *Rudra Dandadhisa*, younger brother of *Kesiraju* brother of *Vimaladitya*.

No. 264

Reference	: Andhra Pradesh Archaeology A Review 1987-2001. (2002)
Page No	: 108.
Place	: Gundenambe, Madnur/Zookal, Nizamabad District.
Dynasty	: Western Chalukya
Reign of	: Vikramaditya-VI Tribhuvanamalla
Inscription date	: 19th September, A.D. 1099
Language	: Telugu and Kannada.

It records the gift of land by several Gavundas namely Kesa Gavunda, Macha Govunda etc. towards the daily offerings of the god *Sangameswaradeva*. It also mentions a gift by *mahamandaleshwar* Chandarasa, who made the gift through the above mentioned Gavundas, at the time of consecration of the God. The gift was kept in the hands of Sri Naranappa Pandita, the disciple of Sri Rudra Sakti Pandita, the Pontiff of the city of Bodhan.

No. 265

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 176
Place	: Polepalli.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 21th June A.D. 1100
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a stone in the middle of the tank. It records the grant of 2 *gadde marttars* of land by a certain *Danndanayaka Rudramayya* to the God *Rudresvara* when he set up *Rudratirtha*.

No. 266

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 94.
 Place : Chandippa, Chevella, Ranga Reddy District.
 Dynasty : Western Chalukya (Kalyana)
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 25th October A.D. 1100
 Language : Telugu and Kannada.

This grant registers gift of land measuring 34 mas of keriya (black soil), towards the daily anga and raga bhogas of the god *Someswara*, of the agrahara of Chadippa by the mahajanas. It also mentions a detailed description of *Bhattopadhyaya*, probably the priest of the temple.

No. 267

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 177 to 184
 Place : Vemulunarva, Shadnagar Taluk.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 14th December, A.D. 1100.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is near Shiva temple on seven pieces of a pillar. Registers a gift of land by *mahamandalesvara Bikke nayaka*, subordinate of *Tribhuvanamalla Vikramaditya VI*, to *Trikuta* temple of *Bikkasvara*, *Kesava* and *Aditya deva*. The grant was given on the occasion of *Uttarayana samkranti* for the *bhogas* of the Gods, performance of music and feeding ascetics. The grant consists of different types of land with different measurements. The grant comprises *Gadda marttars* of land, 2 *marttars* of *Gadda marttars* and 12 *marttars* of *Kisu land*. There is another record which mentions *Mahasamanta Bikkenayaka*, who at the instance of *mahamandalesvara Mallikarjuna* of *Kanduru nadu*-300, granted 500 *marttars* of *Kisu variety* as *sanivara siddhi*, in the village *Vemulanarve*.

No. 268

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 185 to 186.
 Place : Polepalli, Jedcherla.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 8th January, A.D. 1101.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on the pedestal of dhwaja stambha in the village temple. Very much abraded. It states that while *Tribhuvanamalla Vikramaditya* was ruling *Kalyanapura* as *nelavidu* a certain *mahamandalesvara*, *dandanayaka* and *Rajyadhyaksha* (names lost) made a grant. (grant portion abraded).

No. 269

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 149 to 151
 Place : Malapahad, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalladeva.
 Inscription date : 30th April A.D. 1101.
 Language : Kannada.

This inscription is on a pillar in the Hanuman temple. The inscription introduces a certain *Somesvarabhata* of the family who bears a string of *birudas* which include *Pati karyyadurandhara*, *niyogayaugandhara*, *Tribhuvanamalladevarajya samuddharana* and *Karnnata herilala Samdhivigrahi*. The donor, who was a minister, registered the gift of land measuring 12 *marttars* in the village *Sirigoppa*, his *Prabhusvamy*a to the god *Somesvara*, towards the daily rites of the god as well as repairs to the temple. The said gift was handed over to *Pabbesvarapandita* after washing his feet, at the confluence of the two rivers viz., *Jara* and *Gundi*. At the end, the two Kannada verses praise the donor as a military general.

(Also)

Reference : Indian Archaeology 1986-1987, A Review.
 Page No : 104
 Place : Malapahad, Medak.
 Dynasty : Chalukya.
 Reign of : Tribhuvanamalladeva Vikramaditya VI.
 Inscription date : 30th April, A.D. 1101
 Language :

Belonging to the time of *Tribhuvanamalladeva Vikramaditya VI*, the inscription records the gift of land to god *Somesvara* of *Sirigoppa* towards the daily rites and the gift was placed in the custody of *Pabbesvara Pandita* after washing his feet at the confluence of the river *Kudalasangama*. It is dated *Chahikya-Vikrama* year 26 corresponding to *Saka* 1023 (30th April, AD 1101).

No. 270

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 138 to 139.
 Place : Chandippa, Vikarabad District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalladeva.
 Inscription date : 28th October, A.D. 1101
 Language : Telugu and Kannada.

Records the gift of land by *Jakkanabbe* queen of *Tribhuvana malla* the priest done *Bhattopadhyaya* of *Somesvara* temple as a gift. The gift comprised of 6 mas of Keriya (black soil) and 1 ma of Gadde land and 1 ma of garden land.

No. 271

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 38
Place : Alampur, Jogulamba Gadwal District
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 24th December A.D. 1101
Language : Kannada.

This damaged inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI from Kalyana. It is dated the Chalukya-Vikrama year 26, Vishu, Pushya s`u, 3, Tuesday, Uttarayana-Sankranti. This date corresponds to A.D. 1101, December 24. On this day the said *tithi* commenced at 08.

It records an endowment, probably of land, to the god Brahmesvara of Hatampura, adoring the Western entrance of Sri Parvata, by the senior queen Abhinava-Parvati Mannadevi. The descriptive passage, connoting 'one who worshipped the feet of illustrious Vamadevacharya' and the overlord of the three kings, Asvapati, Gajapati, and Narapati, seems to the Chalukya emperor.

This charter confirms the identity of Hatampura with Alampur.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 186 to 187
Place : Alampur
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 25th December A.D. 1101
Language : Kannada
Script : Telugu-Kannada

This inscription is in the Museum. Registers the gift of a village as *agrahara* by queen *Mannadevi* for the repairs and white washing of *Brahmesvara* temple and to perform *ranga bhogas* of the God. Incidentally the record mentions the titles of *Tribhuvanamalla* such as *Asvapala*, *Narapati*, *Gajapati* and *Rajatrayadhipati* and describes him as *Pamadacharya padaradhaka*. Grant portion lost.

No. 272

Reference : Inscriptions of Andhra Pradesh, Medak District (2001).

Page No : 156 to 159
 Place : Tooparn, Gazvel Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalladeva
 Inscription date : 24th December A.D. 1102
 Language : Kannada.

This inscription is on a pillar near T. Balaiah's house in Brahmanwada. The inscription registers the gift of land measuring 2 *marttars* under *Vamkunasamudra*, 4 *marttars* under *Kokkera Kumtta*, 5 *marttars* under *Varnnakumta*, and 25 *marttars* of Karamba, matter to the west of Garisakurti and levy [sumka] of 2 *gadyanas* towards the daily rites of the god Nakaresvara of *Kokkirakumta* and for feeding the mendicants, after washing the feet of Vamesvara Pandita by Gundanayya, the dandanayaka who was praised for his munificence to the Jaina settlements and Saiva establishments.

No. 273

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
 Page No : 57.
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Kalyana.
 Inscription date : 24th March A.D. 1103
 Language : Kannada.

Damaged. Records a gift of the village Chillars on the back of the Tungabhadra situated in Kanne-300 as a *sarvvanamasya* to god Brahmesvara by the queen Maleyamatidevi. The recipient of the gift was Moni-pandita who was *sthanadhipati* of Brahmesvara and other temples.

No. 274

Reference : Corpus of Inscriptions in the Telangana Districts, Part-VI, 1973.
 Page No : 28 to 31.
 Place : K.B. Museum (from Chilkur.)
 Dynasty : Western Chalukya.
 Reign of :
 Inscription date : 25th March A.D. 1103
 Language : Telugu and Kannada.

This inscription which is in fragment is dated in the Chalukya Vikrama Era 27. A certain *Mahamandalesvara*, whose name is not clear, having washed the feet of Dhruvesvara Pandita, the *Acharya* of the temple of *Asagesvaradeva* is said to have granted some lands, in Chilkur, for offerings and for feeding the ascetics, etc.

The record is dated Chalukya Vikrama year 27, Svablanu Chaitra Su.15, Budhovara (Wednesday). *Somagranana* (Lunar eclipse) corresponding to Wednesday the 25th March A.D. 1103.

Ins. No. 14

Fragmentary. Refers to some gift of land probably to the temple of Nakaresvara, land and 4 *marturs* of garden and some tools from the villages of Lombalige 70, as a *Talaritti* -- etc.

Ins. No. 15

In another piece-the inscription is said to be the composition of Sarasakavi Sabdavidyaguru Nagasvami.

No. 275

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 188 to 190.
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : A.D. 1103.
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a slab in the Museum. Records the donation of *Ballera* village in the *Kannesima* on the banks of the *Tungabhadra* river to *Devaracharya muni pandita* of *Brahmesvara* temple for the renovation of temple and for *anga bhogas* by chief queen *Abhinava* Sarasvati, wife of *Vikramaditya VI* as *sarvanamasya*.

No. 276

Reference : Stone Sculptures in the Alampur Museum (2017).
Page No : 74 to 78.
Place : Alampur Museum, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalladeva
Inscription date : A.D. 1103
Language : Telugu and Kannada

This inscription is on a slab loosely erected in the museum. Damaged. The usual invocation of Brahmesvaradeva. The Western Chalukya king Tribhuvanamalladeva was ruling the kingdom in happiness from his *nelevidu* at Kalyanapura. In the month of Chaitra of the year Svabhanu, the chief queen [*Abhinava* Sara]svati devi, having washed the feet of Moni Pandita, the *acharya* (the chief priest) of Brahmesvaradeva granted.....in Kanne-300 and Bellege on the Tungabhadra as *sarvanamasya* for....white washing and conducting repairs to the temple of Brahmēśvaradēva established in Alampur, the western gateway of Srisailam. Svabhānu Chaitra corresponds to March-April A.D.1103.4

No. 277

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 18
Place : Kolanupaka, Nalgonda District.
Dynasty : Chalukyas of Kalyana

Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 13th March A.D. 1104
 Language : Sanskrit

This lengthy inscription in Sanskrit verse describes the Paramara rulers of Malava whose primaeval ancestor was born in the sacrificial fire of the sage Vasistha near the Arbuda mountain. A later king of this family was Udayaditya whose son was Jagaddeva. This prince endeared himself to the great Chalukya emperor Tribhuvanamalla Vikramaditya VI who treated him as his own son. While Jagaddeva was governing the province a Mahamandalesvara, the king's general Somala Dandanayaka holding the designations, Great Minister and High officer in charge of Peace and war, constructed the temple of Jagaddeva Narayana in his capital Kollipaka for the prosperity of the kingdom.

The epigraph is dated the Chalukya Vikrama year 29, Tarana, Chaitra purnima, Sunday, lunar eclipse. This date regularly corresponds to A.D. 1104, March 13. On this day Jagaddeva granted with the king's approval the village Piriya Pembariti for worship and offerings, etc. in the above temple.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 61
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date : 13th March A.D. 1104
 Language : Sanskrit

This inscription is dated C.V.E. 29, Tarana, Chaitra Purnima, Sunday. (A.D. 1104, March 13). Gives a lengthy description of the Paramara kings of Malva. A later king of this family was Udayaditya whose son was Jagaddeva. The latter was a great friend of Chalukya Vikramaditya and was appointed as Mahamandalesvara of Kollipaka province. He constructed the temple of Jagaddeva Narayana in his capital Kollipaka. His commander of the army Somaladandanayaka endowed it with Periyapembarti village in the middle of 12 villages attached to the town by the order of the emperor.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 42 to 48
 Place : Kolanupaka
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 13th March A.D. 1104
 Language : Telugu and Kannada.

This inscription is in the Vira Narayanaswami temple. States that, Somala Dandanatha, son Sadiga and grandson of Siha Vatanvaya Mahishapura in Pariyatra country, a mahasandhivigrahi and Prachanda dandanayaka in service of Paramara prince Jagaddeva of

Dhara, built a temple for the god Jagaddeva Narayana Kollipake, the headquarters of master, who governing the district as subordinate of the Chalukya emperor Tribhuvanamalladeva. Jagaddeva, by the command of the Chalukyan emperor made a gift of village of Pembariti, situated in the middle of the 12 villages attached to town, excluding the two shares which had been assigned to the Appesvara *pura-dramma-Vichiti bhattachhaga* to God repairs, white washing of temple, *anga bhogas* of the God and for teaching the Vedas, Svadhyaya and feeding ascetics. He also gave 5, 4 and Uttama Ganda chinna for each one of villages in centre Kollipaka-7000, in order *uttama*(best), *madhyama* (middle) and *adhama* (lowest). Having declared them as Devabhoga..... he also gave three string flowers to every garland maker's house in town and piece garden land Nidingoluru for flowers, leaves, fruits and creepers.

The inscription begins with the description of the Arbuda mountain and the hermitages of sages situated thereon; mentions the hermitage of Vasishtha and the sacrificial pit out which sprang up warrior named Paramara. In his lineage was born Harshadeva. His son was Munja, who was also known as Vakpati and Utpala. His brother was Sodhala; and his son was Bhoja, the preceptor of belles-lettres (*Sahitya-Vidya-guru*) and the wish-yielding tree of the poets (*Kavisvara-manoratha-kalpa bhuj*). His uncle's son (pitriyaya) was Gondala, his son was Udayaditya; and to Udayaditya was born a son called Jagaddeva. He was befriended by Chalukya Rama, the emperor of Kuntala, who took him to his country and treating him as his own son gave him dominion equal to that of the king of Dhara.

(Also)

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No	: 53.
Place	: Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty	: Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla.
Inscription date	: 13th March, A.D. 1104.
Language	: Kannada and Sanskrit.

This inscription is on a slab built into the wall of the main shrine of the Viranarayanawamin temple. Proper left. Given a lengthy description of the Arbuda mountain and an account of the Paramara rulers down to Jagaddeva who, on the orders of the king granted the village Piriya-Pembariti, one of the twelve villages included in Kollipaka-desa excluding from it the lands that were already given to god Auppevara, for the *anga-ranga-bhoga* of the god, the upkeep of the temple and the feeding of ascetics at Jagaddevanaraynapura built by Somala-dandanayaka. Records in addition, the grant of *Uttamaganda-chinhas* at the rate of five, four and three from all the villages of Kollipake -2000, classified into three grades as *uttama*, *madhyama* and *adhama* respectively and some lands in Nidungaluru and [Ramala?]cheruvu to the west of Jagaddeva-tataka for certain other services such as supply of garlands, fruits, etc. Published in *Andhra Pradesh Govt Archl, Series, No. 3 (Kannada Inscriptions of Andhra Pradesh)*, Ng. 46, pp. 57-61.

(Also)

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No	: 53.
Place	: Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty	: Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla.
Inscription date	: 13th March, A.D. 1104.
Language	: Nagari and Sanskrit.

This inscription is on a slab into the wall of the *mandapa* in front of the main shrines of the Viranarayanawamin temple. Proper right. Records a gift of the village Maddigatlu in Pullanuru-70 to god Jagaddevanarayana installed by himself by *Kumara mahamandalesvara* Jagaddeva with the permission of the king.

(Also)

Reference	: Indian Archaeology 1961-1962, A Review.
Page No	: 80
Place	: Kolanupaka, Nalgonda.
Dynasty	: Chalukya.
Reign of	: Tribhuvanamalla.
Inscription date	: A.D.1104
Language	: Sanskrit, Kannada and Nagari.

Two Sanskrit epigraphis, one in Nagari and the other in Kannada, the former on wall of the *mandapa* and the latter on the wall of the shrine of the Vira-Narayana temple, both dated in the Chalukya-Vikrama year 29 (A.D.1104), record endowments of lands and money by the Paramara prince *kumara mahamandalesvara* Jagaddeva, a feudatory of Tribhuvanamalla, to the god Jagaddeva-Narayana. The money endowment consisted of collections from the villages included in Kollipake-7000. Division at the rates of five, four and three gold coins (called *uttama-ganda-chihnas*) respectively from the villages classified as *uttama madhyama* and *adhama*. The epigraphs vividly describe the Arbuda mountain and trace Jagaddeva's ancestry from Harsha.

No. 278

Reference	: Epigraphia Indica, Volume-XXXIX, Part-VII (January 1973)
Page No	: 253 to 272.
Place	: Kolanupaka, Nalgonda District.
Dynasty	: Chalukya.
Reign of	: Tribhuvanamalla (Vikramaditya VI).
Inscription date	: 13th March A.D. 1104 and 18th April A.D. 1106
Language	: Kannada, Sanskrit and Nagari.

Three Inscriptions of Paramara Jagaddeva from Kolanupaka (3 Plates)

by

P.R. Srinivasan and V.S. Subrahmanyam, Mysore.

The three inscriptions edited in the following pages are from Kolanupaka, Bhuvanagiri Taluk, Nalgonda District. This place is well-known for its old temples and antiquities which testify to its former glory and importance. It has yielded many more inscriptions. The records under study are for the sake of convenience, called A, B and C. Of these A has been published in *Andhra Pradesh Government Archaeological Series, No. 3 (Kannada Inscriptions of Andhra Pradesh)*. No 45, pp. 57 ff., while B and C are published for the first time here. Several verses of A are repeated in C. All the three belong to the period of a single chief only. While A and B are dated in the same year and are almost identical in their contents couched in different texts, C is dated two years later than the former two and its grant portion is different.

The characters of inscriptions A and C are Kannada and those of B in Nagari and they are regular for the period. The language of these records is Sanskrit, but for a few place-names.

The inscription A is on a slab built into the wall of the main shrine of the Viranarayanasmvamin temple at Kolanupaka. It has 36 lines of writing which is well preserved. The record B is engraved on a slab built into the inner side of the wall of the *mandapa* in front of the main shrine of the same temple. It has 49 lines of writing in beautiful Nagari characters. Besides, at the bottom of the record and in the middle of lines 42-49, in a rectangular space, a standing figure of the god Vishnu is sketched in outline. The deity has four arms, probably holding *chakra* and *shankha* in the two upper hands, a lotus in the lower right hand and the *gada* in his lower left hand. He wears the *kirita-makuta*, a long *hara*, a long *yajnopavita* reaching the knees and other ornaments. The feet are kept facing opposite directions. A circle representing the sun is engraved on the right side of the head of the figure and a crescent representing the moon is engraved on the left side. This figure probably represents the god Viranarayana of the temple which is its name or Jagaddevanarayana referred to in the records. The inscription C is incised on the four faces of a stone pillar lying in the compound in front of the Somesvara temple of the same place. Owing to the breakage at the top of the third and fourth faces of the pillar, the writing in these places has been damaged. There are 107 lines of writing extant.

All the three records belong to the reign-period of the later Chalukya emperor Tribhuvanamalla (Vikramaditya VI) who is stated to be ruling from Kalyanapura. Of these, A and B contain the details of date, expressed in words, such as Chalukya-Vikrama year 29, Tarana, Chaitra, Purnima, Sunday, lunar eclipse, which regularly corresponds to 1104 A.D., March 13. The record C contains the details of date, also expressed in words, viz., Chalukya-Vikrama year [3]1, Vyaya, Vaisakha Su, Akshayatritiva: Sunday, which regularly corresponds to 1106 A.D., April 8.

All the three inscriptions refer themselves to the rule of Paramara Jagaddeva, as a subordinate of the above-mentioned Chalukya Vikramaditya VI. Two other records of this chief have been known, one from Jainad and the other from Dongargaon. While editing the latter record, Dr. V. V. Mirashi has dealt with several points pertaining to the history of this chief. The records under examination go to substantiate his points besides providing some additional points of interest.

The Paramara family is called Hutavaha-varsa (i.e. Agni-vamsa) in inscription *B* (verse 10). The same verse says that Vairisiriha was born in it. He was followed by his son Sriharsha, his son Munja, his brother Sindhuraja, called Sindhala in inscription *A* and Simdala in inscription *C* and his son Bhoja. After Bhoja came Udayaditya who is stated to belong to Bhoja's family, But in inscription *A*, Udayaditya is said to be the son of Gomdala, a *pitrivya* or paternal uncle of Bhoja. Inscription *C* simply says that Udayaditya was the son of Gomdala who was a ruler after Bhoja. So, our inscription *A* clarifies the correct relationship of Udayaditya, and consequently of Jagaddeva also, to Bhoja. In the light of this statement of the Jainad inscription that Bhoja was *pitrivya* (i.e., paternal uncle) of Jagaddeva and the statement of the Dongargaon record that Bhoja was the brother (bhrata) of Udayaditya may be said to be not very accurate. Inscription *B* also states that Udayaditya had several sons of whom Jagaddeva was eminent. The information that he was obtained by Udayaditya, after the latter's propitiation of Siva, as mentioned in the Dongargaon inscription is not recorded here.

Regarding Jagaddeva's service under the Chalukya king Tribhuvanamalla, our inscriptions *A* and *C* say that he was brought out of affection, from Dhara by the latter, and was given half of the Kuntala kingdom considering him to be his son. Inscription *A* further says that Jagaddeva helped the Chalukya ruler to become the lord of a vast territory. But inscription *B* says that Jagaddeva went to Chalukya king when the latter considered him to be his son (*dharma-tanaya*). The Dongargaon record states that the Kuntala king considered him to be the first amongst his sons, and that he made him ruler of the southern part of his kingdom (*dakshina-dis-alamkara*). The Jainad inscription, on the other hand, does not say anything about this matter. According to our inscriptions Jagaddeva is described not only as *Pratipanna-Karnna* (subduer of Karnna) but also as Hanuman (*B* line 33). He is also called *Mandalesvara* (*A*, line 31) and *Kumaramahamandalesvara* (*B*, line 43). Jagaddeva's prowess is compared to the three fires of *aurvva*, *pavi* and *dava*, combined into one, and with this power, it is said that he was able to destroy the three forts of the enemies. Who these enemies were is not indicated in our records. Probably they were the Kalachuris, the Andhras and the Karantas (i.e., Hoysalas). Inscription *B*, however, states that Chalukya king's enemy was Vallala and that he was defeated by Jagaddeva who was riding an elephant (*B*, lines 35-36). This is elaborated in inscription *C* which states, in lines 60-67, that Jagaddeva rode the elephant called Kalamegha and when the Karnataka army was running hither and thither, he killed six thousand soldiers single-handed. These two statements go to substantiate the statement that the Chalukya king was pleased to give half of the Kuntala kingdom to Jagaddeva because he made it possible for the former to be the lord of the earth bounded by the *Lōkā-lōka* mountains (*A*, lines 24-25). The king Vallāla or Vallāḷa referred to in our inscriptions *B* and *C* was Ballala, the son of Ereyanga, the Hoysala. Besides the victory over the Hoysalas, Jagaddeva, according to our inscription *C*, is said to have conquered the kings of Vengi, Dravila, Chakrakuta, and Ahirs during his *digvijaya* campaign.

Inscription *A* refers to Somala, the son of Sadiga who was the son of Siha belonging to Mahishapura in the Pariyatra country. This Somala was holding the post of *Mahasamdshivigrahin* and *Dandanayaka*. He is described as a *mahatman* (line 28). He caused the installation of Arkka (the sun), the *Grahas* (the planet), the *Matrikas* (the Saptamatras) and Vishnu the lord of the town, all in Somesvara or in the precincts of the temple of Somesvara. He also installed the deities Buddha and *Vak* (i.e. Sarasvati), the former in front of the temple of Salesvara and the latter in the Isana-matha of the north. He also built the temple of Jagaddevanarayana at Kollipaka, the capital of the territory ruled by Jagaddeva. It is for the maintenance of this temple and for worship and offerings of the deity that Jagaddeva made a gift of the income from Piriapembaruti-grama of the group of twelve attached to the *pattana*

(town). The income of the village is stated to be 20 *pura-drammas*, meaning probably that the money was given by the town as a whole or the town administration, perhaps annually. Out of this amount, however, a sum of two *drammas* which was previously gifted to the deity Appesvaradeva was excluded, leaving 18 *drammas* as the amount gifted to the deity Jagaddevanarayana. The gift was made on the occasion of the lunar eclipse that occurred on the given date viz., Chalukya-Vikrama year 29, Tarana, Chaitra su 15, Sunday corresponding to 1104 A.D., March 13. Besides this, gifts of oil, flower threads and flower garden at Nidungalur, probably the same as Nidungalur of inscription *B*, were also made to the temple by the chief, and also some rice-fields, though bought out of the gold of the temple, were made to be enjoined by the temple tax-free. There was also the gift of five, four and three *Uttamaganachinnas* respectively for the first, second and last grades of lands from all the villages of Kollipaka-7000.

The text of inscription *B* is different from that of *A* but the purport is almost identical with that of *A*. But the gift was made on the same occasion of the lunar eclipse on the same date Viz, 1104 A.D., March 13. The gift was made by Jagaddeva who described as *Samadhigata pamcha-mahasabda* and *Kumaramahamandalesvara* for the purpose of maintenance of the temple and worship and offerings to the deity therein Jagaddevanarayana built by him evidently the same temple at Kollipaka mentioned in inscription *A* above. Here the gift was the money income from the village of Peddapembaru which was one of the twelve attached to the *pattala* (*pattana*). The money income here is stated to be 20 *griha drammas*, meaning probably the amount paid perhaps annually by each household. It seems that amount was originally assigned to the temple of Praganesvaradeva of the village. Out of this amount, however, a sum of 3 *drammas* which was due to the king was excluded. So, the balance of 17 *drammas* given by the households was by our record assigned to the *Jagaddeva-narayana* temple. A similar amount of 17 *drammas* paid by *pura*, i.e., town or town administration seems to have been assigned to the same temple. Other gifts the rice-fields bought from out of the money of the temple treasury at the back side of the tank called Jagaddeva-mahodadhi at Ramalacheruvu village, a garden for growing useful fruit trees in the middle of a stream called Usharakunthi-nadi in Nidungalura-grama (perhaps the same as Nidungalur of inscription *A*). the five, four and three gold coins, probably the same as the *uttamaganda-chinna* of inscription *A*. respectively for the first, second and last varieties of lands in each village, a certain quantity of oil by every oil-monger and three flower threads by every florist were also gifted to this temple, besides the village Maddigatlu of the Pullanur 70 which was made tax free.

The text of inscription *C* has some verses which are the same as found in inscription *A*. In *C* the descriptive part is brief. The description of the exploits of Jagaddeva is detailed (*C*, lines 58-67). The gift recorded here was made by him who is described as *Mahamandalesvara* to the Traipurushadevalaya and also to a temple of Brammesvara and a *Matha* of Somesvara, of which the particulars have been lost due to the damage suffered by the inscription at this place. These temples were caused to be built by Brammadeva-nayaka, the son of Thakkanenayaka on the northern side of Somesvara at Bhuvanagiri. The gift was made for the maintenance of these temples as well as for the worship and offerings of the deities therein, on the occasion of the Akshaya-tritiya in the Chalukya-Vikrama year 31, Vyaya, Vaisakha su.3, corresponding to 1106 A.D., April 8. The gift consisted of the village of Goshthipalu-grama in Aleti-kampanaka which was freed from being pointed at (by the officials) and freed from the payment of all taxes. It will be seen that the matter of the records *A* and *B* relates to gifts made to the Vishnu temple called Jagaddevanarayana, and the matter of the record *C* relates to the gift made to Siva temples. It is interesting to note that the general Somala also built temples to

Arkka, Grahās, Matrigana, Buddha and Vishnu. It seems that there were already the temples of Somesvara and Salesvara at Kollipaka.

Several geographical names occur. Of these, Mount Arbuda is the Mount Abu of modern times. The Lokaloka mountains of inscription A are the legendary ones. Kuntala, occurring in all the records, comprised the northern districts of the present Karnataka State and the southern districts of Maharashtra. Kalyanapura is Kalyan near Mumbai. Dhara is modern Dhar in Madhya Pradesh. Kollipaka occurring in A and B is the same as Kolanupaka, the findspot of these records. Piriya-pembaruti, Chiduku-cheruvu, Kattakrandivrayyadona, Dudde-cheruvu, Erramgumta, Kaditachattu-ravi, Nidumgalur, and Ramalacheruvu of inscription A, are yet to be identified. The Pariyatra-desa of A was the country in the western Vindhya, but Mahishapura in it is to be identified. Kaveri, Gurjjara, Malava, Bhagirathi, Kailasa, Mahakala (Siva at Ujjain), Andhra and Tungabhadra of inscription B are well known. But Peddapembaru, Ramalacheruvu, Nidungalura (probably the same as Nidumgalur of inscription A) Pullunura and Maddigatlu-grama of inscription B are to be identified. Vengi, Dravila, and Chakrakuta of inscription C are well known. But the country of the Ahirs was probably Ahirwada lying between Bhilsa and Jhansi. same as Bhuvanagiri, the headquarters of the Taluk of the same name in which Kolanupaka, is situated. Aletikampanaka and Goshthipalu-grama are yet to be identified.

Inscription A

This record commences with a symbol for *siddham* or *om*. Verse 1 praises the god Srinatha or Mahavaraha and invokes his grace. In the next verse also the same god, here called by his other names like Kesavamurti, Adi Purusha and Narayana is praised as the lord of the three worlds and one displaying in his hands lotus, conch, *chakra* and Kaumodaki (i.e. the club) and his protection is invoked. Verse 3 describes the mountain Arbuda. In the next verse the same mountain is described as populated by penance-doing *siddhas* and *munis* and by *kinnaras*. The next verse (verse 5) says that the mountain due to its being covered by the pollen looked like a golden one (i.e. Mount Meru) often. Verse 6 describes that due to the presence of sheets of bees which had been attracted by the scent of the lotus flowers, even the day looked like night. The verse 7 refers to the Manasa lako, *raja-hamsas*, etc. The next verse describes the lakes there and their water which wore a variegated appearance.

In the next verse also the lakes are described as inviting, through the noise of the birds inhabiting them, the sky-roaming couples. Verse 10 describes the breeze blowing there in its three aspects of coolness, gentleness and fragrance. The next verse states that the mountain with the Kinnaris singing, with the waving of the Chamari-deer, and with the presence of the sky-roaming women, appeared like kings. The verse 11 describes again, the mountain as if possessed of white umbrella, by the trees with white flowers on it, and so resembled a king. The likeness of the mountain to a king is further described in the next verse (verse 13). Verse 14 says that in that mountain which looked like the *tilaka* of the north, there was a renowned hermitage of the sage which looked like the second residence of Padmasana or Brahma, and which was full of men learned in all knowledge. Verse 15 describes the hermitage as full of a variety of grains and vegetation and as peaceful.

Verse 16 states that in that hermitage the *agnihotra* was performed in such a manner as to produce large quantities of smoke. The next verse (verse 17) continues the description of the hermitage stating that it was full of deer cubs and babies and pupils, which formed the real part of the place. How the monkeys helped the sage, how the birds with their wings fanned the *homa* fire with devotion and how the animals naturally inimical to each other lived like friends in the

hermitage is described in verse 18. The next verse praises the hermitage as possessing the treasure-house of *punya*, as full of compassion and as the seed of the Krita-yuga. Verse 20 states that the lord of the hermitage was Vasistha who was worshipped by the divine sages, who was eminent in discussing the principles of all the Vedas and who looked like the second Chaturvaktra (i.e., Brahma). That his was the ultimate word in matters relating to *dharma* and *adharma*, he was the leader in the exegesis of the sacrificial lore, he was the giver of initiation to those good people aspiring for salvation, he had drawn into himself the activities of his sense-organs, he was the friend of all the sentient beings and he possessed the capacity born of meditation, of knowing the position of the past, present and future, is stated in verse 21.

Verse 22 states that he created in the *homa* fire a chief possessing unsurpassed valour who was capable of helping the sages in performing their ordained duties. The fact that he possessed a couple of quivers, and shone with a bow and so resembled the god Pinaki who destroyed the three worlds of the enemies of the gods is described in verse 23. That this chief who was born from the fire-pit shone with the title *Paramara* given to him by the sages on account of his interest in killing the opponents is stated in the next verse. Verse 25 states that the ruler Sriharsha, the moon incarnate, was born in this family which was the abode of jewel-like qualities, just as the moon was born from the ocean of milk. That he was adored by the subordinate rulers and that his fame reached the ends of the directions is made known by verse 26. Verse 27 states that he ruled the kingdom which gave him happiness both in this world and in the other world by means of the *dharma*, *artha* and *kama*, that he pleased the gods and the Brahmanas by means of *homas* and gifts respectively, that he filled his treasury with gold acquired through proper means for the benefit of the world and that he enjoyed all the proper pleasures together with his own subjects. At his going away to experience the fourth object desired by every man (i.e., *moksha*, here meaning his death), his son Mumja, who was an abode of very good qualities became the ruler of the world bounded by the oceans. This is mentioned in verse 28.

Verse 29 states that he, after having ruled peacefully, after having constructed the city of Dhara which rivalled by its riches the city of the gods, and after having received the title of *Vakpati* by his interest in the poets, reached the abode of fame (i.e., died). Verse 30 states that after him, his brother Simdhala became the king after vanquishing the opponents by his army which was built by his own valour. The next verse (verse 31) states that after him his son Bhoja who was no other than Madhyama Parhdava (i.e., Bhima), who was a *Chakravarti*, who was a *sahitya-vidya-guru*, who was a mine of good traditions and valour and who fulfilled the desires of the righteous (*sishteshta-chintamani*) succeeded to the throne.

In the next verse his beauty, his destruction of the enemy rulers and his giving satisfaction to the poets are mentioned. Verse 33 refers to his father's brother Gomdala as devoted to him. The next verse (verse 34) states that to him was born king Udayaditya. Verse 35 describes that the fire (i.e., his son Jagaddeva) which emanated from him which was the combination of the three fires viz., *aurvva*, *pavi* and *dava*, was capable of destroying the three forts of the enemies. The fact that to him was born *Raja Jagadeva*, an incarnation of brilliance, who defeated Karnna and who was famed for making great gifts is stated. Though he firmly kept in his heart the goddess Rama (i.e., Lakshmi) who fulfilled the desires of the righteous, the friendly Bharati (i.e., Sarasvati) in his mouth, and the goddess of heroism on his shoulders and thus capable of ruling over the earth, he was interested only in delighting in his fame that spread in different directions. This is stated in verse 37. Verse 38 is again in praise of him who is here also called as one who had defeated Karnna.

Verse 39 refers to Kuntaladharinisa and compares him to Hemachalesa (i.e., Indra) for his loftiness, Verse 40 describes the same king as Vikrantachakresvara and praises him as the destroyer of the wicked, possessor of the goddess of valour, and as one who protected the subordinate rulers who came to him for refuge. In verse 41, this Chalukya king is stated to have brought to his place, out of friendship, the enjoyer of the pleasures of Dhara (i.e., Jagaddeva) and to have given him half of the Kuntala kingdom like a father, considering him to be his son, and to have attained the rulership over the earth bounded by the Lokaloka mountains through his help. Ten follows the prose passage which refers to the rule at Kalyanapura, of Tribhuvanamalla-vallabhendra (i.e., Chalukya Vikramaditya), who is described as *Samastabhuvanasraya*, *Sri-Prithvi-vallabha*, *Maharajadhiraja*, *Paramesvara* *Paramabhattacharaka*, *Satyairaya-kula-tilaka* and *Chalukya Bharana*.

Verse 42 introduces Siha of Mahishapura in the Pariyatra country and states that he had a son named Sadiga and that the latter had a son named Somala. Somala's qualities and abilities are described in the next verse (verse 43). Verses 44 and 45 tell us that he was the *dandanatha* (i.e., the general). Verse 46 states that he caused the installation of the Sun-god, the Planets, the Mother-goddesses and of the presiding deity of the town viz., Vishnu, all in the Somesvara (i.e., in the temple of the god Somssvara), the deity Buddha in the precincts of Salesvara, and the goddess of Vak (i.e., Sarasvati) in the Isana-matha of the north.

The prose passage that follows in line 29 mentions that this *Mahaprachanda-dandanayaka* Somala in the capacity of *Mahamatya* was entrusted with the work of administration of the entire kingdom, that he possessed the three powers, and that he also held the post of *Mahasamdhipgrahin*. It is further stated in lines 29-30 that for the repairs to the temple of Jagaddevanarayana and for the worship and services of the deity there in and for the pleasures of the sages engaged in learning in Kollipaka-nagara which was the capital of his kingdom, an endowment was made in the Chalukya-Vikrama year 29, Tirana, Chaitra su. 15, Sunday (expressed in words), on the occasion of the lunar eclipse. The lines 30-31 state that the endowment consisted of the village of Piriypambariti which was one the twelve villages attached to the *pattana*, after excluding from it two shares, each value of the value of 20 *drammas*, given by the town which were gifted deity Appesvara. This was a *devabhoga* gift and it was freed from all hindrances to its enjoyment and was tax-free. The gift was made by Jagaddeva, described as *Mandalesvara* with the permission of the Chalukya Tribhuvanamalla.

The boundaries of the gift village are given in 31-32. They were: Chidukucheruvu, and Kattakrindi-vrayyadona on the east; Dudde-cheruvu the west; Erramgumta on south and Kaditachattu-ravi on the north. It also stated that the gift of money according to the prevailing rate five, four and *Uttamaganda-chinna* (i.e., a type of coin) in the *mandala* Kollipaka-7000 respectively first, second and the last grades of land, was after making it a *devabhoga*. Similarly he ordered that every oil-monger of the town should give *chavudu* (a measure of capacity) according to the *devamana* (the measure of the god?) and oil and every florist should give three thread of flowers, evidently the temple. Line 33 states that also for the purpose of flowers etc. offering to god, garden Nidumingalura. Then there follows the passage containing their request all and the rulers and the officers of the country protect this gift it was theirs. Verses 47-51 (lines 33-35) are the usual imprecatory and benedictory ones.

In lines 35-36, another matter is recorded. It pertains to the purchase of ten *nivarttanas* of rice-fields in Ramalacheruvu situated to the west the tank called the Jagaddevamahodadhi, from out of the gold belonging to the treasury of the temple of Jagaddeva-narayana and making it over the god to be enjoyed as tax-free land. The record ends with three auspicious words.

Inscription B

This inscription commences with the symbol for *siddham*, which is followed by an obeisance to Narayana. In verse 1, in lines 1-2, which is damaged much, there is apparently a prayer to the same god. Verse 2 also contains a prayer to the same god called here Madhuvijayin. Verse 3 describes the mountain Arbuda, Verse 4 describes how in the hermitages of the sages who were learned in the knowledge of the Upanishads the effects of both the Sun god and the Moon exist together. Verses 5 and 6 state that Vasishtha was doing penance there and that on one occasion Gadhinandana (i.e., Visvamitra) took away the former's wishful filling cow. Verse 7 states that noticing this bad act of Gadhi. Vasishtha who performed a *homa*. In the next verse (verse 8) the birth of a hero with bow and club, from was pained, the fire of this *homa* is described. He attacked the kings of both the solar and lunar races and gave protection to the three worlds. Verse 9 states that Vasishtha blessed him with the rulership of the entire earth. He was able to rescue Nandini from Gadhi and thus pleased her and came to be called Paramara. Verse 10 describes the birth of the ruler Vairisimha in this Hutavaha-vamsa (i.e., Agnikula).

The next two verses (verses 11 and 12) speak of his great qualities and his capacity to conquer the enemies. In verse 13, is mentioned the birth of the ruler Sriharsha to Vairisimha. His (i.e. Sriharsha) valour, amorous deeds and the obeisance paid to him by the suppliant rulers are described in verses 14 to 16. That Munja, the full moon born of the ocean of poets, was born to him is referred to in verse 17. His fame is praised in verse 18. Verse 19 refers to his brother Sindhuraja. His valour in war is described in the next two verses. That the king Bhoja was born to him is mentioned in verse 22. Verse 23 describes how his generals were constantly interested in achieving victories, and here is a reference to the Kaveri. Verse 24 refers to the existence of big lakes in different parts of his country. Verse 25 refers to his conquest of Gurjjara and to the increasing strength of the Malava soldiers (i.e., his own army). Verse 26 is in praise of this king who is compared here to Partha and Rama. Verse 27 says that his country was full of lofty buildings like that of the temple of the god Mahakala, even the gods did not feel happy about their own place. In verse 28, reference is made to the king Udayaditya who is stated to have belonged to the family of Bhoja. The former's valour is praised in verses 29-30. Verse 31 states that this king had several sons of whom Jagaddeva was eminent who, like Hanuman, was capable of destroying by fire the cities of enemy rulers. Jagaddeva's qualities are described in the next verse. Verse 33 states that after the death of his father, he went to the Chalukya king who considered him to be like his son.

In the next verse Jagaddeva's fight, by riding an elephant, with the famous Vallala who was an enemy of the king of the Dakshina country (i.e. the Chalukya king), and vanquishing him is described. Verse 35 praises him again for his valour, and calls him as one who defeated Karnna. The next verse (verse 36) says that though he was interested in war, he made gifts of villages to *dvijas* (i.e., Brahmanas). Verse 37 says that though he never looked at other women, he dragged, by their hair, the territories (which are likened to women) of the enemies and enjoyed them. Verse 38 refers to the women of the Amdhra country. In the next two verses he is praised further. Here ends the verse portion.

In the prose passage, in lines 41-42, the reign of Tribhuvanamalla-vallabhendra ruling from Kalyanapura is referred to. He is described as *Samastabhuvanasyaya, Sri-Prithvi-vallabha Maharajadhiraja Paramesvara Paramabhattacharya Satyasraya-kula-tilaka and Chalukya bharuna*. In lines 42-43, Jagddeva is mentioned and he is called here as *Samadhigata pamchamahasabda and Kumara-Mandalesvara*. In lines 43-45, the matter relating to the gift

made by him of a village in favour of the (temple of the) god Jagaddevanarayana installed by him, for its maintenance and for the worship and offerings to the god, and for the learning of the sages, in the Chalukya-Vikrama year 29, Tarana, Chaitra su 15. Sunday when a lunar eclipse occurred. The gift village called Pedda-Pembaru-grama was on the banks of the Tungabhadra, in the Kollipaka country, and was included in the twelve villages attached to the *pattala* (*pattana*).

In lines 45-46, it is stated that three shares belonging to the king from the share amount of 20 *drammas* due to the Pramanesvaradeva of the village, were excluded from the gift. Probably this amount was paid by every household of the place and hence called *griha-drammas*. Similar was the case with the *pura* i.e., *pura-drammas* (the amount paid by the town). Similarly, ten *nivarttanās* of rice-fields in the village of Ramalacheruvu situated at the back of the tank called Jagaddevamahodadhi was gifted. A garden for growing useful fruit trees in the middle of the stream called Usharakunthi in the village Nidumgaluua was given. Then every village was to give money according to the rate of five, four and three *swarnna-rupakas*, respectively for the first, second and third grades, evidently of lands. So in the town every household of oil mongers should give a certain quantity of oil according to the *devamana* measure, and similarly three threads of flowers should be given by every florist. Then the village Maddigatlu-grama belonging to Pullunura-70 group was also gifted as a tax-free grant. All the above-mentioned subsidiary gifts too were obviously intended for the temple of Jagaddevanarayana.

Inscription C

This inscription commences with a symbol for *siddham*. Verse 1 invokes the protection of Mahesa the lord of Achalaja or Parvati for his devotees. Mahesa is stated to be the cause for the god Lakshmisvara who is the cause for the birth of the god who causes the birth of the world, born of the lotus which emanated from the navel of Lakshmisvara. Verse 2 describes the Paramara family which gave birth to jewel-like kings, which protected the suppliant rulers and which by its possessing the goddess of sovereignty looked like the ocean of nectar. Verse 3 states that in that family was born Gomdala, after the disappearance of several kings like Sriharsha, Mumja, Simdala and Bhojadeva. His son was Udayaditya who ruled from Dara. This is stated in verse 4. Verse 5 states that from him was born a single fiery son who seemed to combine in himself the three fires of *aurvva*, *pavi* and *dava* which were capable of destroying the three forts of the enemies. This son was Jagaddeva who was a brilliant incarnate, who possessed good qualities and who had defeated Karnna. His praise is continued in the next verse (verse 7) where also he is called as one who defeated Karnna. Verse 8 refers to Kuntala-dharanisa who resembled Hemachalesa (i.e., Indra) by his loftiness and other qualities. Verse 9 is in praise of the same king who is called here as *Kuntala vallabha* and *Vikrantachakreivara*. The next verse (verse 10) tells us that this king called here as *Chalukya-rama* brought from the city of Dhara (obviously Jagaddeva) out of affection and deeming him to be his own son gave him half of the Kuntala kingdom, as a father would do to his son.

Then follows a prose passage in lines 52-58 which are damaged. Here the same king is referred to. It is stated that he who was Tribhuvanamalla, with the *birudas* like *Sri Prithvivallabha*, *Maharajadhiraja*, *Paramesvara*, *Paramabhattaraka*, *Satyasrayakulatilaka*, etc., was reigning from Kalyanapura. Verse 11 states that Jagaddeva who went on a *digvijaya* conquered the rulers of Vengi, Dravila, Chakrakuta, Ahirs, and Vallala. Verse 12 describes his valour how when the army of the Karnataka ruler was running helter-skelter Jagaddeva single-handed riding his war-elephant called Kalamegha killed in the battle, six thousand soldiers of the enemy king Vallala (i.e., the Hoysala king) and obtained victory.

The following prose passage (lines 67-70) states that he was ruling happily at Kollipaka, the capital of his territory. The passage in lines 70-74, refers to the fort of Vallabha at Bhuvanagiri and to the temple of the deity Traipurushadeva built by Brammadeva, the son of Thakkanenayaka, on the northern side of Somesvara. The text of the passage in lines 75-80 which are badly damaged cannot be made out although the extant words indicate that here is a reference to the purpose for which the gift recorded in a subsequent passage was meant. The passage in lines 81-92 state that in the Chalukya-Vikrama year 31, Vyaya, Vaisakha Su.3 (Akshaya-tritiya) Sunday (expressed in words) on account of Akshaya-tritiya, Jagaddeva, who is described as *Mahamandalesvara*, granted Goshthipalu village belonging to Aletikampanaka, as a *devabhoga* exempting it from *anguliprekshana* and payment of all taxes. The passage in 92-95 contains a request to the other rulers and officials of the country to protect this gift as if it is theirs. Verses 13-15 in lines 95-107, are the usual imprecatory and benedictory ones.

(Also)

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 63 to 68
Place	: Kolanupaka, Bhuvanagiri Taluk.
Dynasty	: Western Chalukya.
Reign of	: Tribhuvanamalla.
Inscription date	: A.D. 1104.
Language	: Sanskrit (Devanagari Characters).

This inscription is on the front inner wall of the Mukha Mandapa of Veernarayana temple. The inscription in Devanagari characters and Sanskrit language begins with the legendary account of the Paramara kings i.e. the description of the mount Arbuda, the hermitage of the Rishi Vasishtha and the story of the seizure of Nandini the divine cow by Visvamitra, and the birth of the warrior Paramara out of Vasishtha's sacrificial fire. The kings, Vairisimha, Sri Harsha and Sri Munjaraja, the great scholar and patron of the poets are mentioned. Munja's brother was Sindhuraja, who was an elephant in uprooting the tree like enemies. His son was Bhoja who was as liberal as the divine tree Kalpataru and who excavated a good number of great tanks all over the kingdom. He is said to have conquered the Gurjara country. He also constructed the great temple to the god Mahakala which surpasses in sanctity the river Ganga and the mount Kailasa the abode of Shiva.

Bhoja, the record states, was succeeded by prince Udayaditya of the same family. Among his several sons, prince Jagaddeva was reputed as valorous as Hanuman in burning the towns of the enemy kings. The Chalukya emperor is said to have received him with affection. Jagaddeva is said to have led an expedition to the South where he defeated the king Ballala and gained victory over the Andhras.

While the Chalukya king Tribhuvanamalla was ruling from Kalyanapura, his subordinate (*padapadmopajivin*) Kumara Mahamandalesvara Jagaddeva, with the permission of his master made the gifts to the god Jagaddevanarayanadeva, consecrated by him, for the *anga-ranga-bhogas*, *renovation*, and feeding the ascetics and pupils. The gifts include, part of the income due from the former Appesvara temple of Pedda Pemivaru in Kollipaka-12 villages, excluding the king's share of one-third out of the 20 *dramma* income and the village, ten *nivartanas* of wetland, a garden in Nidungaluru village and a levy of five, four and three gold *rupakas* from each village of the three grades *uttama*, *madhyama* and *adhama* respectively,

one deva mana of oil per oil mill in the town, three garlands by each garland maker and the village Maddigatlu in Pulganuru-70 in Chabbidesa.

No. 279

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 25
Place : Nidikonda, Raghunathapalle Mandal, Warangal District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 24th December A.D. 1104
Language : Kannada

This inscription refers to the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year, 29, Tarana, Uttarayana-Sankranti. This date corresponds to A.D. 1104, December 24, when the said Sankranti occurred.

It introduces the king's fedutory Mandalika Duggarasa, lord of Natavati region. The epigraph records gifts of wet land by this chief and his wife Muppama to Muppesvara constructed by her.

(Also)

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums
Government of Andhra Pradesh, 1988.
Page No : 50 and 51.
Place : Nidigonda, Janagon Taluk, Warangal District.
Dynasty : Western Chalukya (Kalyana)
Reign of : Vikramaditya-VI (Tribhuvanamalla)
Inscription date : 24th December A.D. 1104
Language : Telugu, Sanskrit and Kannada.

This inscription states that Muppamambika, wife of Durga Bhupala of Natavadi family a subordinate of Kalyani Chalukya emperor Vikramaditya VI Tribhuvanamalla, built the temple of Muppesvaradeva and that the Mandalika Durgarasa granted on the occasion of Uttarayana Sankranti, 2 martars of paddy field and 20 mattars of karamba, situated behind the tank Rattasamudra and his wife gave Nerapugunta of Gundrani Banda for the *anga bhogas* of the god and for feeding the Pujaris.

(Also)

Reference : Inscriptions of Warangal District. (2016)
Page No : 37 to 40.
Place : Nidigonda, Warangal District.
Dynasty : Western Chalukya.
Reign of : *Tribhuvanamalladeva*
Inscription date : 24th December A.D. 1104
Language : Telugu, Sanskrit and Kannada.

States that Muppamambika, wife of Duggabhupa, of Natavadi family and a subordinate of the Chalukya emperor Tribhuvanamalladeva built the temple of Muppessvaradeva and that *Mandalika* Duggarasa granted on the occasion of *Uttarayana sankranti*, in the year *Tarana*, corresponding to C.V. 29 (mistake for 26), (24th December, A.D. 1104) 2 *martars* of paddy field and 20 *martars* of *karamba* behind the *Rattasamudra* tank and his wife gave Nerapugunta of Gundami Banda for the *anga bhoga* of the god and feeding the *pujaris*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 96.
 Place : Nidikonda, Warangal District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date : 24th December A.D. 1104
 Language : Kannada.

Dated C.V.E. 29, *Tarana*, *Uttarayana Samkranti*, (A.D. 1104, Dec. 24). Introduced king feudatory *Mandalika* Duggarasa lord of Natavadi region and records his gift of land to the temple Muppessvara constructed by his wife.

No. 280

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 48 to 51
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla, Vikramaditya VI
 Inscription date : 31st December A.D. 1104.
 Language : Telugu and Kannada.

This inscription is on a stone slab in the fields. It states that, while Chalukya emperor Tribhuvanamalladeva was ruling the ever increasing prosperous kingdom from the *nelevidu* of Kalyana, Kanduru Bhimana Choda Maharaja of the lineage of Karikala Kasyapa-gotra granted lordship over Bhaditippaparti included in Cheraku-70 included in the Irrama-300, of Kanduru-1100 *bada*, making it *agrahara* to Kavaliya Brahmadevayya. The inscription bears at the end signatures of (1) Kavaliya Brahmadevayya, (2) Rajadhyaksha Jogadevayya (3) Sarvadhyaksha Peggada Komanayya and (4) Peggada Irugamayya.

No. 281

Reference : Indian Archaeology 1973-1974, A Review.
 Page No : 35
 Place : Ramalingagudem, Nalgonda.
 Dynasty : Chalukya.
 Reign of : Tribhuvanamalla.
 Inscription date : A.D. 1104
 Language : Telugu.

This Telugu inscription in Telugu characters, dated in the Chalukya Vikrama year 29, Tarapa (A.D. 1104), records a gift of an *agrahara* newly-created by adding certain lands from Kanduru, Tipparti, etc., to Kavaliya Brahmadevayya by Mahamandalesvara Kanduri Bhimanachodda-maharaja, the feudatory of Chalukya Tribhuvanamalla.

No. 282

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 190 to 193.
Place	: Hasnabad.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 19th June A.D. 1105.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a stone in the village Chawadi. And it records the installation of God *Rudradeva* in *Trailokya Malla Kesavapuram* and extols its greatness.

No. 283

Reference	: Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No	: 139 to 140.
Place	: Nalgonda.
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla Vikramaditya-VI
Inscription date	: 27th December A.D.1105
Language	: Telugu

Records the gift of land measuring puttis towards the construction of a tank in the village of Pangal by the artisans who granted the privilege of playing 5 musical instruments (*Pancha Maha sabhas*) to the said artisans. Also, the king granted puttis Velivolamu (dry land) to the south of Dorupideva Cheruvu.

No. 284

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 69 to 73
Place	: Kolanupaka, Bhuvanagiri Taluk.
Dynasty	: Western Chalukya.
Reign of	: Tribhuvanamalladeva.
Inscription date	: 6th April A.D. 1106.
Language	: Telugu and Kannada.

This inscription is on a stone pillar unearthed. The record introduces the prince Jagaddeva who is said to have been the son of Udayaditya and grandson of Gondala of the

Paramara line in which great kings like Sri Harsha, Munja, Sindala, Bhojadeva and others were born. Then it refers to the Chalukya king Tribhuvanamalla *alias* Chalukya Rama and Vikrantachakresvara, who, out of affection brought Jagaddeva the prince of Dhara and treating him like his son bestowed on him part of the Kuntala country, Jagaddeva is stated to have conquered the Kings of Vegi, Dravila, Chakrakuja, Mahira and Ballala, of which the conquest of the last king is described in a separate verse.

Such Jagaddeva residing in his own capital Kollipaka, it states, granted the village Goshttipalu in Aleti-Kampana with all immunities as Devabhoga to the god Somesvara and the attached *maria* built by Bammadeva-nayaka son of Dhakkananayaka, at the king's fort Bhuvanagiri on the occasion of Akshaya-tritiya. The gift was intended for the *amga-ranga-bhogas* of the god Somesvara and for feeding (the ascetics and students) in the *matha*. Some other monetary gifts are also recorded.

No. 285

Reference	: Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No	: 18 to 22
Place	: Kolanupaka.
Dynasty	: Chalukya.
Reign of	: Tribhuvanamalla (Vikramaditya VI)
Inscription date	: 8 th April A.D. 1106
Language	: Telugu.

This inscription is in Sanskrit verse and prose. It is dated Chalukya Vikrama year (3) 1 Vyaya, Vaisakha Sukla Aksha tritiya (3), Sunday (A.D. 1106 April, 8).

Jagaddeva of the Paramara dynasty set up this inscription. It gives some valuable details regarding his arrival to these parts from his native town Dhara. He was brought by Tribhuvanamalla (Vikramaditya VI) from Dhara after the latter's conquest over those parts and appointed him as Mahamandalesvara of Kollipaka, seven thousand. Jagaddeva granted a village named Goshtipadu to the god Brahmesvara installed by Brahmadeva Nayaka son of Dhakkana Nayaka at Bhuvanagiri which was a fort belonging to the King (*Vallabhasya durga sthani bhute*) for the maintenance of *anga ranga bhogas* etc., to the god and for feeding the ascetics residing probably in a *matha* attached to the temple and engaged in the study of Vedas.

No. 286

Reference	: Inscriptions of Karimnagar District (Reprint 2016)
Page No	: 52 to 54
Place	: Vemulawada, Karimnagar District.
Dynasty	: Western Chalukya
Reign of	: Traibhuvanamalladeva (Vikramaditya VI)
Inscription date	: 10th April A.D. 1106.
Language	: Telugu

The inscription is on a stone near the Bhimeswara temple. The inscription records the gift of a flower garden to the south of Lembulavada *agrahara* included in the Venisale seventy of Sabbi-one thousand, for the offerings and worship of the god Arikesvaradeva and for the

achari who worships that god. It also mentions Machiganga, the garland maker of the garden. The gift was made by *Kumara Somesvara*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 82.
 Place : Lemulavada, Karimnagar District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date : 10th April A.D. 1106
 Language : Kannada.

Dated C.V.E. 29 Vyayaya, Vaisakha su 5, Monday. (A.D. 1106 April 10 ?). Registers the gift of a flower garden for offerings to the god Harikesavara by Prince Somesvara with approval of Ballaharasa, that is Vikramaditya VI. Mention is made of the *agrahara* Lembavadi in Venisale-seventy in Sabbi-thousand.

No. 287

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 159 to 161
 Place : Kulcharam, Medak Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla ruling from Jayanti.
 Inscription date : 24th July A.D. 1106.
 Language : Kannada.

This inscription is on a slab near Chavadi. The inscription registers the gift of land in the village Medaku to the brahmanas *Madhavabhattopadhyaya* and *Kumaraswamybhatta* by Gundanayaka.

No. 288

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 198 to 199.
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 24th December A.D. 1106.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is in the temple of Yoganarasimha. It registers a gift towards *angara bhogas* and *Panchopachara pajas* to God *Madhavadeva*. The gift was given by the village elders and kept under the control of *mahasthanadhipati Dharanindra rasi pandita*.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1959-60.
Page No : 58.
Place : Alampur, Mahbubnagar District.
Dynasty : Chalukya of Kalyana.
Reign of : Trihuvanamalla (Vikramaditya VI) ruling from Jayantipura.
Inscription date : 24th December, A.D. 1106.
Language : Kannada.

This inscription is on the slab located in Yoga-Narasimha temple. Records several gifts of land by the *Mahajanas* and other persons for workshop and offerings in and repairs to the Madhava temple when Dharanindrarsi-Pandita was the *Mahasthanadhipati*.

No. 289

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 46 to 47
Place : Alampur, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Kalyana.
Inscription date : 25th December A.D. 1106
Language : Kannada

This inscription is dated C.V.E. 31; Vyaya, Pushya ba. 13, Monday, Uttarayana Samkranti (A.D. 1106, Dec. 25 Tuesday ?). Registers a number of land grants made to the god Madhava of Brahmapuri Geri belonging to *mahasthana* of god Braahmesvara by the entire assembly of *mahajanas* of Anampur. The deity Madhava is said to have been installed by Prahlada.

(Also)

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 39
Place : Alampur, Jogulamba Gadwal District
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 25th December A.D. 1106
Language : Kannada

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year 31, Vyaya, Pushya ba. 13, Monday, Uttarayana-Sankranti. This date corresponds to A.D. 1106, December 25, the week-day being Tuesday. The epigraph also refers to the sway of the king's subordinate Mahasthanadhipati Dharanindra-rasi Pandita.

The charter registers a number of land-grants made to the god Madhava of Brahmapurigeri belonging to Mahasthana of the god Braahmesvara by the entire assembly of

Mahajanas of Anampur and other individuals. The deity Madhava is said to have been installed by Prahalada. Anampur is the same as Alampur.

(Also)

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 193 to 195.
Place	: Alampur.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 27th December A.D. 1106.
Language	: Kannada.
Script	: Telugu-Kannada.

Refers to the reign of the Western *Chalukya* king *Tribhuvanamalla Vikramaditya VI* and registers a gift of land made to the God *Madhava* of *Brahmapuri* in the presence of *mahasthanadhipati Dharanindra rasi pandita*, by the entire assembly of *mahajanas* of *Alampur* and other individuals. The deity *Madhava* is said to have been installed by *Prahlada*.

No. 290

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 195 to 197.
Place	: Alampur.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 27th December A.D. 1106.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a slab set up in front of Bala Brahma temple. Records the gift of *Pedakallu-800* by *mahamandalesvara Ghatiyanka Kara Cholamaharaja*, for *anga* and *ranga bhoga*, repairs, renovation and white washing, the daily rituals of God *Brahmesvaradeva* as *sarvanamasya* after washing the feet of *mahasthanadhipati Dharanindra rasi pandita*.

No. 291

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 199 to 201.
Place	: Bekkam.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 27th December A.D. 1106.
Language	: Kannada.
Script	: Telugu-Kannada.

Registers a gift by *mahasamanta Bijjarasa* of *Jimutavahana* lineage to the God (name lost) and *siva somesvara* towards *anga ranga bhoga*, white washing, renovation and *Panchopachara pujas* after washing the feet of *Dharanindra rasi pandita*. The donor bears epithets like "*ripubalabhishana*" "*udagara poshana*" "*Simhalanaya garudadhvaja*" etc. the grant comprises of *Nirnala* of *Kariya* (black soil) in *Bekkem*, 25 mas of *Keyya* and 2 mas.

No. 292

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 73 to 76
Place : Kolanupaka, Bhuvanagiri Taluk.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalladeva.
Inscription date : 7th July A.D. 1107.
Language : Telugu and Kannada.

This inscription is on a broken stone pillar lying in the Mukha mandapa of Somesvara temple. It is mentioned in the record that Suryagrahana (solar eclipse) was the occasion of the gift. But the tithi being *Purnima* and that a lunar eclipse occurred on that day, the mention of solar eclipse seems to be an oversight by the composer or scribe.

The record is partly damaged. It seems to record that Kumara Somesvara made some gifts to the Parshwanath Jinalaya in the village of Chappaliya, Timtrini-gachchha, Kranurgana and Padmanandi Siddhantadeva are mentioned.

No. 293

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 201 to 203.
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : 24th December A.D. 1107.
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a slab lying in the Museum. It registers some income due from the village *Kandanavol* on the banks of the river *Tungabhadra* outside the *bada* of *Neravadi* 500 for the *anga bhoga* and the *Panchopachara puja* of the God, white washing and conducting repairs of the temple. The gift was made by the king's subordinate *Mallarasar* after washing the feet of *Dharanindra rasi pandita*, the *mahasthanadhipati* of the temple. This seems to contain the earliest mention of *Kandanavolu* i.e. modern Kurnool.

(Also)

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 78 to 80
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalladeva
 Inscription date : 25th December A.D. 1107
 Language : Telugu and Kannada

This inscription is on a slab lying down in the museum. It states that while the W. Chalukya king Tribhuvanamalladeva was ruling the kingdom in happiness from his *nelevidu* in Kalyana, his subordinate *Mahamandalesvara* Mallarasa, the lord of Kodurpura, granted in C.V. 32 Sarvajit, Uttarayana-sankranti (A.D. 1107, Dec. 25, Wednesday) to the god Brahmesvaradeva, established at Alampur, the Western gateway of Srisaila, some incomes due from the village of Khandanavol on the bank of the Tungabhadra outside the *bada* of Nerevadi-500, for the *anga-bhoga*, and the *panchopachara-puja* of the god and white-washing, repairs etc., of his temple. The gift was made after washing the feet of Dharanindrarsi-Pandita, the *mahasthanadhipati* of the temple.

(Also)

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 38
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 25th December A.D. 1107
 Language : Kannada.

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It is dated the Chalukya-Vikrama year 32, Sarvajit, Uttarayana-Sankranti. In the specified year the said Sankranti occurred on A.D. 1107, December 25, Wednesday.

It introduces the king's feudatory Mahamandalesvara Mallarasa, lord of the foremost town of Kodur, this chief made a gift of the income accruing from certain taxes and fines collected in the village Kandanavolal on the Tungabhadra to the god Brashmesvara of Alampur after leaving the feet of Mahasthanadhipati Dharanindrarsi Pandita of the religious foundation. Kandanavolal is apparently modern Kurnool.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 46
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Kalyana.
 Inscription date : 25th December A.D. 1107
 Language : Kannada.

This inscription is dated C.V.E. 32, Sarvajit, Uttarayana Samkranti (A.D. 1107, Dec. 25, Wed ?). Records the gift of income from certain taxes and fines collected in the village Kandanavola on the Tungabhadra to the god Brahmesvara by Mahamandalesvara Mallarasa lord of Koduru, after loving the feet of *mahasthsanapati* Dharanindrarasi Pandita.

No. 294

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 203 to 207.
Place	: Alampur.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 24th December A.D. 1107.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription on a slab (No.14) fixed in the Museum. It was issued while *Tribhuvanamalla* was ruling in happiness from his *nelavidu* of *Jayanthipura*. It is stated that his learned chief queen entitled *Abhinava Sarasvati*, who was proficient in composition of mellifluous prose, granted on the occasion of *Uttarayana Samkranti*, to the God *Brahmesvaradeva* the village of *Undavelli*, *Boruvelli*, *Saliyuru* and *Kadaburu* in Aiza 300 and *Vaddamaniya*— in *Kanne* 300 for the *anga-bhoga* and for the *panchopachara puja* of the God, white washing and conducting the repairs of the temple. The gift was made after the release of water was poured into the hands of *Dharanindra rasi pandita*, the mahasthanadhipati of the place. It also records that *Brahmesvara Gavunda*, the son of that priest granted some land to the temple. The grant comprises 100 mas of Gadda manya and 2 mas Tribhogabhyantara siddi.

(Also)

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 45 to 46
Place	: Alampur, Mahaboobnagar District.
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla (Vikramaditya VI) ruling from Kalyana.
Inscription date	: 24th December A.D. 1107
Language	: Kannada.

This inscription is dated C.V.E. 26, Vrsha, Pushya su.3, Tuesday, Uttarayana Samkranti (A.D. 1101, Dec. 24). Records the gift of land to the god Brahmesvara by the queen Abhinav Sarasvati Mannadevi.

No. 295

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No	: 17 to 18
Place	: Kolanupaka, Nalgonda District.
Dynasty	: Western Chalukya.

Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 25th December A.D. 1107
 Language : Kannada.

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI from Kalyanapura. It is dated the Chalukya Vikrama year 31, Sarvajit, Pushya, s.u. 9, Wednesday, Uttarayana-sankranti. This date regularly corresponds to A.D. 1107, December 25.

It registers gift of income derived from certain specified taxes to the god Jagadeva Narayana of the capital Kolliyapake by the King's officer, the great commander of the army, Anantapala Dandanayaka, holding the designations, Lord of the Great Feudatories, Great Minister and others.

No. 296

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 51 to 52
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla.
 Inscription date : 25th December A.D. 1107.
 Language : Telugu and Kannada.

This inscription is on a stone in the temple of Somanatha. States that, while the Chalukya emperor Tribhuvanamalladeva was ruling the kingdom of the earth from the *nelevidu* of Kalyanapura, his subordinate the Mahapradhana, Maha Prachanda Dandanayaka and the Banasavarggade Anantapalayya made a gift of certain taxes in piriya Pembarti in Galavaholalu Hamneradu on the occasion of *uttarayana samkranti* for the *anga-and -ranga-bhogas* of the god Jagaddeva Narayana of the capital (rajadhani) Kollipaka.

No. 297

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 33 and 34
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 25th December A.D. 1107
 Language : Kannada.

After the invocation to the god Brahmesvara as usual, the inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI from Jayantipura. It is dated the Chalukya-Vikrama year 32, Sarvajit, Uttarayana-sankranti. In the specified year of the king's reign the Sankranti occurred on A.D. 1107, December 25.

The epigraph records endowments to the god Brahmesvara of Alampur, adoring the western entrance of Sri Parvata, by Abhinava Sarasvati, the chief queen of the Chalukyan

emperor, after leaving the feet of Mahasthanadhipati Dharanindrasi Pandita. Abhinava-Sarasvati was the characteristic title of Chandaladevi.

No. 298

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 80 to 86.
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalladeva.
 Inscription date : 25th December A.D. 1107
 Language : Telugu and Kannada

This inscription is on a slab fixed in the Museum. Like several other inscriptions at Alampur this also begins with an invocation of the god Brahmekesavaradeva of the place, then it introduces the W. Chalukya king Tribhuvanamalladeva, who was ruling in happiness from his *nelevidu* of Jayantipura. It is stated that his learned chief queen *Abhinava Sarasvati*, who was proficient in composition of mellifluous prose, granted on the occasion of the *Uttarayana-sankranti* of C.V. 32, Sarvajit (25 December, A.D. 1107) to the god Brahmesvaradeva, established at Alampur the western gateway of Srisaila, the villages of Undavelli, Boruvelli, Saliyyuru and Kadaburu in the Ayje 300, and Vaddamaniya....in Kanne 300 for the *anga-bhoga* and for the *panchopachara pooja* of the god and white-washing and conducting the repairs of the temple. The gift was made with the libation of water poured into the hands of Dharanindrasi Pandita, the *mahasthanadhipati* of the place. It also records that Brahmeshvara *gavunda*, the son (spiritual?) of that priest granted some land to the temple. From the attributes *Chalukya-Ramarāṇya=abhyudaya, subha-suchana-lakshana lakshitamgi* and *Raya-sarvajnan-ardhangi* of *Abhinava Sarasvati*, it is evident that, king Tribhuvanamalla had the titles *Chalukya-Rama* and *Raya-sarvajna*.

No. 299

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 60 and 61
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date : 25th December A.D. 1107
 Language : Kannada

Dated C.V.E. 31, Sarvajit, Pushya su 9, Wednesday, Uttarayana Samkranti (A.D. 1107, Dec. 25). Registers the gift of income derived from certain taxes from....Periya Pembarti included in Aleholelu, to the god Jagadeva Narayana by the king's Officer and commander of the army, Anantapala Dandanayaka.

No. 300

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 53.

Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla, ruling from Kalyanapura.
 Inscription date : 25th December A.D. 1107
 Language : Kannada.

Registers the gift of income derived from the taxes *vattaparikaya*, and *kavalidere* of the village Piriya-Pembariti belonging to the temple and situated in Holalu-12 for worship and offerings to god Jagaddeva-narayana by *mahapradhana banasaverggade* Anantapala-dandanayaka.

No. 301

Reference : Epigraphia Andhrica, Volume-V, 1988.
 Page No : 36 to 40
 Place : Alampur
 Dynasty : Kalyani Chalukya
 Reign of : Vikramaditya VI
 Inscription date : A.D. 1107
 Language : Sanskrit and Kannada.

A stone inscription of 'Ghatiyankakara' A telugu Chola Subordinate of Tribhuvanamalla Vikramaditya-VI of Kalyani

by

Sri Vedam Venkataraya Sastry, M.A.

This is a Telugu Chola inscription of the time of Tribhuvanamalla Vikramaditya VI of the Western Chalukyas of Kalyani dated in the Chalukya Vikrama year, 31 Vyaya, Uttarayana Sankranti (may be equated with A.D. 1107), (No. 310/72 copied by the Dept. of Archaeology and Museums, Govt. of Andhra Pradesh, Hyderabad) from a stone slab unearthed recently near the Balabrahmesvara temple in the village of Alampur, in the Mahboobnagar district.

The record belongs to a Telugu Chola chief, Mahāmandalesvara called herein *Ghatiyankakara* Chola Mahirija, with the usual Telugu Chola titles beginning with '*Charanasaro ruha vihata vilo chana trilochan*' etc. who was a subordinate of Chalukya Vikramaditya VI Tribhuvanamalla, who was ruling from his *nelevidu* at Kalyana and registers a grant of land, a village whose name is lost (*la..madu*) in Pedakallu-500 for the worship of the god and for the maintenance of the temple Brahmēsvara at Alampur, entrusted to the care of the priest of the place (? *stanadhipati*) Dharanindrarāsi Pandita, after washing his feet.

The noteworthy characteristics of the record that have special significance for the historian are the following: (1) the find spot Alampur (2) mention of the later Chalukya king Vikramaditya of Kalyana (3) language and characters along with (4) the mention of a Telugu Chola subordinate of *Mahamandalesvara* status called '*Ghatiyankakara*' ruling over Pedakallu.

(1) The find spot Alampura is situated very near modern Kurnool Town, within its easy reach, on the opposite bank of the river Tungabhadra which runs between the places separating them as it were, the place noted for its many peculiar architectural *gopuras*, is a famous Saiva centre the presiding deity being Balabrahmivara with the goddess, Jogulamba, or Yogeswari.

The Tungabhadra region is the strategic place, situated on the Vengi Karnataka border and on the route between South India and the north. The Krishna-Tungabhadra doab was the meeting place and battlefield between many empires that flourished in the Deccan. The Chalukyas of Badami and Rashtrakutas of Malkhed met the Pallava of Kanchi in this region and fought a number of times, devastating the territory. Similarly, the Chalukya of Kalyani and the Cholas of the south constantly came into conflict and their forces met in this region for over a century.

(2) The mention of the name of Chalukya Vikramaditya VI, Tribhuvanamalla ruling from the *nelevidu* of Kalyāna and a Telugu Chola of the status of a *Mahamandalesvara* as his subordinate with Pedakallu as the place where the land was granted clearly show the influence of the Kalyani rulers over the Telugu Cholas of the Pedakallu branch in particular and the latter's importance in helping the imperial family in maintaining the empire against enemies. Chalukya Vikramaditya had a brilliant career as a prince and the Alampur region was the central place of his activity. Even his brother, Somesvara II assigned him the governorship over Gangapadi and the territory beginning from Alampura. The *Vikramankadeva Charita* and many records of the time of Somesvara I and Somesvara II, along with the Chola records connect him with the Tungabhadra region and again now in A.D. 1107 his mention of the place is not without significance. Though others are connected with this place, Vikrama's connection is longer and stronger.

(3) The characters employed in the inscription are no doubt the Vengi Telugu-Kannada variety found in the inscriptions of the 11th and 12th centuries A.D. in Andhra-Telangana region but the language Kannada in a Telugu region, ruled by a Telugu Chola chief is noteworthy. As usual Kannada is used for prose and Sanskrit is used for the imprecatory portion.

(4) From 1076 A.D., onwards this place was in the Western Chalukyan control and a number of Telugu Chola chiefs appear as the feudatories of Vikramaditya VI in this region. A certain Chola Mangarasa was ruling over Rodda-300 and Kaniyakallu 300-in A.D. 1079 (SII. IX-1. 146). Bijjana Chola Maharaja was ruling over Kanne-300 Pedakallu-800 Naravādi-500 from Etagiri in 1079 A.D. (SIL. IX-1.147). As the record mentions Pedakallu as the place wherein the land donated lay, it is likely that this Chola prince has some relationship with this *Ghatiyankakara*. Another Telugu Chola '*Kumarankusam*', Ballaya Chola Maharaja was ruling over Sindavādi-1000 in A.D. 1088 and his subordinate *Mahamandalesvara* Chikkarasa of Nambulige of the Mahavali Bāna family made some grant of land (SII IX-1.157). Abharana Chola Maharaja of the Karikāla family was ruling over the Narmadacha-200,000 in A.D.1088 (L.R.25p.345) Chronologically the record of the Chola Maharaja Ghatiyana of A.D. 1092 ruling in Panagal, already referred to, comes next to the above (SII. IX-1 161).

The frequent presence of Telugu Chola records from A.D. 1107 onwards suggests that there was some necessity for renewed activity in this region. This is followed up by another in A.D.1109, as we have already seen, with the slight change in name Ghatiyankarāja instead of Ghatiyankakāra.

But, what is most interesting of all in the inscription is the term "*Ghatiyankakara*" which is a title and not a name. Probably he was more popular by his title than by his name but what is curious is, for the Telugu Chola it appears to be now and was originally borne by the Nolamba Pallavas. It is a matter for historical investigation how the Nolamba Pallava title came to be borne by a Telugu Chola chief and in such a popular manner as to eclipse his very name. Telugu Cholas played a significant part in the Chola-Chalukya wars during the reign of

Somesvara I and it was their territory that formed the battlefield. Sometime before A.D. 1048 the 30th year of Rajadhiraja, there was a battle between the Cholas and the Chalukyas on the Vengi-Karnataka border. The record mentions that *Chakravarti* Vikramanaranan took an active part in the battle at Pundur, called the 'Katakama-nagar (the great capital city) on the banks of the Perar (big river) by persuading his huge army to attack Ahavamalla. In the battle that ensued, it is stated, the two younger brothers of Niduvadi Telunga Vichhayyan, Silai Kaivattarajan, Akkappayyan, Pidaikal Cholan, Kondaiya-rajana, Kunisil Munjan, Dandanayakan Dananjayan, Vira Martandran, Vagai Vichchayyan, and his mother and son were all made captives (6 of 1890, SII. IV-329).

This Pūndur is situated in the Mahboobnagar district and in A.D. 1089 (C.V. Prabhava, Telangana Ins. No. cha.28) we find a record of Chalukya Vikramaditya VI, mentioning a subordinate called Mahamandalesvara Vallabarasa, granting lands. The Perar is identified with the river Krishna by Sri C.R.K. Charlu (Dept. of Epigraphy, Madras), (the Kannada Inscriptions of Kopbal p.5 Hyderabad Archaeological series).

The records of the 33rd year (A.D. 1050-51) of Rajadhiraja (E.C. IX Dv. 76, S.I.I. VII 1046-1048) mentions his victory, again at Pundur, over 'Niduval Vichchayyan'. No doubt this Niduvadi and Niduval Telunga Vichchayyan are identical (probably the Niḍugal Chōlas are meant). Pidaikai Chōla is suggestive of the Cholas of Pedakallu.

The exact relationship of the Nolamba Pallavas with the Telugu Cholas is not known but as allies of the Kalyani family they appear to have had cordial relationship and hence should have got the title, most probably, as their subordinate.

Nolambapadi along with the Tungabhadra region in and around Alampur formed a buffer state and was so open for frequent Chola attacks that the Nolamba feudatories became weak though powerful at one time and their territory had to be entrusted to others for protection.

The importance of Nolambapadi as a strategic place cannot be overestimated and the Telugu Cholas seem to have been associated with Nolambapadi and the Nolamba pallavas from very early times. Irungola Chōla Maharaja and his chief queen Alpadēvi are mentioned in an undated record found at Hemavati, the capital of the Niḍugal Cholas, in the Madakasira Taluk of the Anantapur district. A subordinate of his belonging to the Chola family with titles like "Orayur *Puravaradhi śvara* and Ayyakanankakara" is also mentioned. (S.I.I. VI 555). Another Nidugala Chola chief called Barumadeva bearing titles like *Orayur-puravarādhiśvara, Nolambanalim munniriva and Roddadagova was ruling over Govindavadi* (E.C.XII Si. 37). Here is found a clear and clinching proof of the Telugu cholas serving under the Nolambas and an explanation for the term Ghatiyankakāra borne by them. They should have got it as their subordinates. It has to be remembered that Roddam was the very place that was attacked by Chola Rajaraja very early in the Chōla-Chalukya conflict.

Ghatiyankakara - During the reign of Vikramaditya V, 'Tribhuvanamalla' (A.D.1010) Pallava Iriva Ghatiyankakaradeva Nolambadhiraja was ruling over Nolamba Padi-32000 and other places around (SII IX I No. 79). His subordinate, the Mahasamantadhipati, Maha Prachanda Dandanayaka Ghatiyankakara Brahmadhiraja called Venniya bhattaraka, a brahman, received certain lands from the people of Alur. Here it is not known whether the term means a name or a title but in the case of the subordinate it is definitely a title indicating his subordinate position to his overlord.

Soon after the present record of A.D. 1107 we find in A.D. 1109, a *Ghaṭiyankarāja*, probably the same, of the Telugu Chola family ruling over Kapikyakallu. The record is dated C.V. 34 Virodhi and was found in Uravakonda, Gooty taluk. Even here his name is not given. A Chola Maharaja Ghatiyana, is seen as a subordinate of the brahmin Kaliga or Kalidēva *Dandanayaka* ruling over Pennungal in 1092 A.D. but it is not clear whether he is the same Ghatiyankakara or Ghatiyankaraja but the word *Ghati* is tempting (SII. IX-1161). But no *Mahamandalesvara* is ever seen as a subordinate of any Brahman *Dandanayaka* and hence the question of identity does arise.

The above discussion, will make it clear to scholars that a deeper study of the Anantapur Bellary Kurnool areas will afford ample scope to unravel the history of Andhra Karnataka relationship during the tenth, eleventh and twelfth centuries throwing much light on the political, religious, social, linguistic and literary developments and interstate relationship.

No. 302

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 76 to 79
Place : Kolanupaka, Bhuvanagiri Taluk.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalladeva.
Inscription date : 11th June A.D. 1108.
Language : Telugu and Kannada.

This inscription is in the Somesvara temple. The inscription refers to the prosperous reign of the Chalukya king Tribhuvanamalla ruling from Kalyana and introduces his minister Banasaverggede Dandanayaka Anantapala. His officer *Kirvvatleya-Voddaravula-dabbu pannaya* named Gopatiyayya is stated to have made the gift of one Ganda Dwipa (perpetual lamp) to the god Somesvara of Kollipaka included in his area. The merchant guild of the place had made the gift of some levy on the *amgadis* or shops.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 49.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Chalukya of Kalyana.
Reign of : Tribhuvanamalla ruling from Kalyana.
Inscription date : 11th June A.D. 1108
Language : Kannada.

Records the grant of income from *parikhaya* tax (?) collected from the villages belonging to the temple of Somesvara for burning a perpetual lamp therein by Gopatayya, the *perggade* of *mahapradhana banasaverggade dandanayaka* Anantaplayya. Also registers gifts of specified quantity of rice from each shop by the *settis* and the *nakharas* of Kollipake.

No. 303

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 207 to 209.
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : 11th June A.D. 1108
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a slab lying in the Museum. Damaged. This inscription records a gift of the village *Damagattale* in *Kanne* 300 to the God *Brahmesvaradeva* on the occasion of Solar eclipse by *Tribhuvanamalla deva's* chief queen (name lost) surnamed *Abhinava Sarasvati* after giving oblation to *Dharanindra rasi pandita, the sthanadhipati*.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1959-60.
Page No : 57.
Place : Alampur, Mahbubnagar District.
Dynasty : Chalukya of Kalyana
Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Kalyana.
Inscription date : 11th June A.D. 1108
Language : Kannada.

Damaged. Records some gifts of land, garden, etc., to god Brahmesvara by the chief queen. The gift was made over to Dharanindrarsi-pandita. The gift land seems to have been situated in *Kanne* 300.

No. 304

Reference : Inscriptions of Karimnagar District (Reprint 2016)
Page No : 54 to 55
Place : Vemulawada, Karimnagar District.
Dynasty : Western Chalukya
Reign of : Traibhuvanamalladeva (Vikramaditya VI)
Inscription date : 26th April A.D. 1108
Language : Telugu

The inscription is on another stone set up near the Bhimeswara temple. The inscription registers the gift of the place (village ?) *Illimdikumta* for the offerings of *Harikesvaradeva* and the feedings of ascetics by *Mahamandalesvara Jagaddevarasar* of *Pavarakula*. The gift was made into the hands of *Brahmesvara Pandita* of *Simgha Parise*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 81.

Place : Lemulavada, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of :
 Inscription date : 26th April A.D. 1108
 Language : Kannada.

This inscription dated S. 1031, Sarvadhari, Vaisakha su 14, Sunday. (A.D. 1108, April, 26). Registers a gift of land for the offerings to the god Harikesvara and for feeding ascetics by Mahamandalesvara Jagddevarasa of the Paramara dynasty. The gift was made into the hands of Brahmesvara Pandita of *Simha Parise*.

No. 305

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 86 to 90
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalladeva
 Inscription date : 11th June A.D. 1108
 Language : Telugu and Kannada.

This inscription is on a slab lying down in the Museum. Damaged. Seems to begin with the invocation of Brahmesvaradeva of Hatampura and Tribhuvanamalladeva and Kalyana. It is stated that in C.V. 33 Sarvadhari.... Amavasya and Brihaspativara; Surya *grahana* (Thursday, 11th June A.D. 1108), Tribhuvanamalladeva's chief Queen (name lost) surnamed *Abhinava Sarasvati* made a gift of Damagattale in Kanne (300) to the god Brahmesvaradeva, established at Hatampura (Alampur) the western gateway Srisailam for the *anga-bhoga* of the god, and white washing and repairs etc., of the temple. The gift appears to have been made after washing the feet of Dharanindrarsi pandita.

No. 306

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 152 to 154
 Place : Patancheru, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Kumara Somesvara Son of Tribhuvanamalla.
 Inscription date : 29th November A.D. 1108.
 Language : Kannada.

This inscription is on a pillar in the field of Krishnarao by the side of a stream. The inscription records the gift of land towards *naivedya* of the god *Badesvara* of *Ramatirtha* by mahamandalesvara Mahadevarasar, along with *Karana pramukhas* of *Banavaya*, with the concurrence of the prince *Somesvara*.

No. 307

Reference : Inscriptions of Warangal District. (2016)
 Page No : 40 to 44.

Place : Bairanapalli, Warangal District.
 Dynasty : Western Chalukya.
 Reign of : *Tribhuvanamalladeva* (Vikramaditya VI) ruling from Kalyani.
 Inscription date : A.D. 1108.
 Language : Telugu.

This inscription is on a stone set up near the ruined Jain temple outside the village. Registers the installation of the Jaina image and the gifts of a mango garden, 20 *mattars* of *Karamba* land and other lands for the repairs of the temple and feeding of the ascetics by Biramaraddi the *dandanayak* of the capital Bhuvanagiri and the two *Karaṇams* of Bekkallu. At the end of the inscription there is a lengthy description of the donor in Kannada verse wherein it is said that the donor belonged to *Vitti vamsa* of the *raddi* caste. Other gifts to the same Jinalaya by Punnireddi of Nanganuru and Reviraddi of Vellamepatla are recorded.

No. 308

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 126 and 127
 Place : Hyderabad.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date : 18th January A.D. 1109
 Language : Kannada.

This inscription is in the State Museum, dated C.V.E. 33, Sarvadhari, Magha, Hunnami, Monday, Lunar Eclipse, (A.D. 1109, Jan. 18). Registers the gift of incomes derived from wholesale levies collected on the minting establishments and sales of commodities in favour of Brahma-jinalaya by the *nakharas* of merchants, mint officers and mint workers of Hiriya Gobburu *Agrahara*.

No. 309

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 79 to 82
 Place : Kolanupaka, Bhuvanagiri Taluk.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalladeva.
 Inscription date : A.D. 1109.
 Language : Telugu and Kannada.

This inscription is on the foundation stone of the temple. This record seems to have been set up by Kumara Somesvara, on the said date, probably during his first stay at Kollipaka, replacing Jagaddeva of the Paramara family. His *antahpuraverggede* is stated to have made some gift. The prince Gangapermadi (Kumara Somesvara) is attributed with the conquest of the countries of Chola, Pamchala, Malava, Chera, Gurjara and Simhala.

No. 310

Reference : Indian Archaeology 1960-1961, A Review.

Page No : 41
 Place : Hyderabad.
 Dynasty : Chalukya.
 Reign of : Tribhuvanamalladeva (Vikramaditya VI)
 Inscription date : A.D. 1109
 Language :

This is an epigraph recording endowments to various deities at Gobburu by the *mahajanas* of Hiriya-Gobburu with the approval of *dandanayaka Anantapalayya* in the thirty-third regnal year (A.D. 1109) of Tribhuvanamalladeva (Vikramaditya VI): another inscription attributable to the reign of the same monarch and mentioning *kumara* Somesvara: another record bearing a date in the Chalukya-Vikrama era and registering the grant of some villages in the Gukkadamu-30 and Namikamti-70 divisions to Bhimanapeggade and his brother Doddaya-bhatta by *mahaman-dalesvara* Kanduri Gokarna-choda-maharaja.

No. 311

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 82 to 87
 Place : Kolanupaka, Bhuvanagiri Taluk.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalladeva.
 Inscription date : A.D. 1109-10
 Language : Telugu and Kannada.

The inscription refers to the prosperous reign of the Chalukya king Tribhuvanamalla ruling from Manyakeriya-nelavidu and his son Mahamandalesvara Kumara Somesvara ruling over Kolipaka-nadu and other regions. The latter's Sandhivigrahi and Mahapradhana Dandanayaka Kalimayya's younger brother Tikkapayya, the Dandanayaka of Kollipaka-7000 are stated to have requested the king and with his consent (the prince Somesvara?) granted the third part of the king's share of the *Kolva* (produce of grain) due from the *deva bhoga-talavritti* of Tamdipamula, the *prabhutva-agrahara* of Somanatha bhatta, in Kalvachedla-40, baliya.

In the end there is a postscript which records the gift of a perpetual lamp to the god Somanathadeva of Kollipaka by a certain Malisetti for which he gave 8 gadyas.

No. 312

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 22 to 25
 Place : Kolanupaka
 Dynasty : Chalukya
 Reign of : Tribhuvanamalla
 Inscription date : 29th October A.D. 1110
 Language : Kannada

This inscription in Kannada prose, is dated Chalukya Vikrama year 35 Vikriti, Kartika Sukla 15, lunar eclipse (A.D. 1110 October 29th, Saturday night Lunar eclipse).

It records that while Chalukya Tribhuvanamalla was ruling his son Kumara Somesvara had granted two *mattars* of wetland to Aditya Bhatta Somayaji on the occasion of the lunar eclipse, in the presence of *mahapradhani* Kailayarasa in the Kolipaka Nadu.

Prince Somesvara is mentioned with Western Ganga titles which probably indicate that he descended on his mother's side from the royal family of the Western Gangas.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 87 to 91
Place : Kolanupaka, Bhuvanagiri Taluk.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalladeva.
Inscription date : 29th October, A.D. 1110
Language : Telugu and Kannada.

The inscription refers to the prosperous reign of the king Chalukya Tribhuvanamalladeva, and introduces the prince Kumara Somesvara, who bears a string of titles and is stated to have made a gift of ten *mattars* of *niru-nela* (wetland) to the brahmana named Adityabhata Somayaji, on the occasion of the lunar eclipse. Another gift of 12 *mattars* in Gomdura of Kollipaka-nadu and 12 *mattars* in Ittakayala village, included in Kollipaka-1000 as *paramesvaradatti Mahapradhana Sandhi vighrahi dandanayaka Kalimarasar* executed the order.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 52.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Chalukyas of Kalyana.
Reign of : Tribhuvanamalla.
Inscription date : 29th October, A.D. 1110.
Language : Kannada.

States that prince Somavara made a gift of 12 *mattar* of wetland to Adityabhata-Somayaji the occasion of offering *mahadanas* after *devatarchana* and that under his instructions *mahapradhana sandhi-vighrahi dandanayaka* Kalimarata allotted at the donee's choice land situated under the main canal (*hiriya-kalve*) at Ittikala in Kollipake-7000.

No. 313

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 209 to 212.
Place : Alwanipalli.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Tribhuvanamalla Vikramaditya VI.

Inscription date : 29th October, A.D. 1110.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on two pieces in the compound of Anjaneya temple in the centre of the village. Begins with the prasasti of the Western *Chalukya* King *Tribhuvanamalla Vikramaditya* VI, and mentions his son and crown prince *mahamandalesvara yuvaraja Tailapadeva*. It describes certain Municipal regulations pertaining to the capital town of Koduru, formulated by the prince with the consent of the residents.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 26
 Place : Alavanpalli, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 29th October, A.D. 1110.
 Language : Kannada.

This inscription is dated C.V.E. (35) Vikrti, Kartika Purnima Sunday. (A.D. 1110, October. 29, Saturday ?). States that Mahamandalesvara *Yuvaraja Tailapa Deva* was ruling over Kanduru-1000 and that at the request of *maneverggade* and another *Karanams* the prince Tailapadeva granted to the *mahajanas* of the *Panchamathas*, and *Pattusalis* of the *nakara* of Navapura in Koduru certain privileges regarding property rights.

No. 314

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 213 to 215.
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 22th December A.D. 1110.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a slab lying in the Museum. Damaged. This inscription states that by an order of the latter, *mahamandalesvara Bikkarasa* of *Jimutavahana-kula*, the lord of *Tagarapura*, having washed the feet of *Dharan indra rasi pandita*, the *mahasthanadhipati* of *Brahmesvaradeva* temple made some gift for the *anga-bhoga* to the god. The record was engraved by *Sarvasi Bhatta*.

No. 315

Reference : Archaeological Survey of India, Annual
 Reports on Indian Epigraphy 1959-60

Page No : 57
 Place : Alampur.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI.
 Inscription date : 25th December A.D. 1110.
 Language : Kannada.

This inscription is on a slab in the local museum, dated Chalukya. Vikrama 35, Vikriti, Pushya, su. 13, Monday, Uttarayana. Sankranti=1110 A.D., December 25. The weekday, however, was Sunday. Damaged. Records some gift to the same god by *Mahamandalesvara* Chikkarasa of the Jimutavahana family at the instance of the chief queen. Dharanindrarsi-bhattaraka was the recipient of the gift.

No. 316

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 91 to 92
 Place : Devarakonda
 Dynasty : Western Chalukya
 Reign of : [Tribhuvanamalla]
 Inscription date : 25th December A.D. 1110
 Language : Telugu and Kannada

This inscription is on a broken stone in the fort. Fragmentary. It seems to record some gift to the gods and brahmins, of some land by Chakraja, the Senabova of Kibbatti vaddaravula-dandanayaka Bhimanayaka, son of Gopatiraja. Other details are missing.

No. 317

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 216 to 219
 Place : Malleswaram
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 25th December A.D. 1110
 Language : Kannada
 Script : Telugu-Kannada

This inscription is on a stone in the Agastyesvara temple. Records the gift of the village *Vrepakallu* situated in *baliya Sarimale-12*, of *Ettapi-Kampana-90*, of *Kanduru - 1100*, as *Sarvanamasya*, (free from all encumbrances) by *mahamandalesvara Kumara Tailapadeva* to the Gods *Agastyesvara* and *chandalesvara* installed by him at the instance of his foster-mother *Bagi Abbe*.

No. 318

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 25 to 29

Place : Kolanupaka
 Dynasty : Chalukya
 Reign of : Vikramaditya VI
 Inscription date : 12th December A.D. 1111
 Language : Kannada.

This inscription begins with a Kannada verse invoking the bore-incarnate of Vishnu. The rest is in Kannada prose.

It is dated Chalukya Vikrama year 35, Khara Pusha Sukla 11, Thursday (A.D. 1111, December 12. The week day being Tuesday).

There is the usual *prasasti* of Chalukya Tribhuvanamalla Vikramaditya VI and his son Kumara Somesvara. While Kumara Somesvara was ruling at Kollipaka, seven thousand, his palace minister and *dandanayaka* named Kalimayya, after requesting his master, granted three *mattars* of wetland near Ramalla tank and West to Jagaddeva Narayana's *manyam* to the god Mallikarjuna installed by his brother Tikkapayya who was also *dandanayaka* at Kollipaka. He also granted another three *mattara* of wetland to Brahmesvara deva installed by his son-in-law Brahmadeva Nayaka.

Jagaddeva Naravana above referred to may be identified with the deity in the present Vira Narayana temple installed by Paramara Jagaddeva as evidenced by an inscription set up by him in the temple.

(Also)

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 92 to 97
 Place : Kolanupaka
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla
 Inscription date : 12th December A.D. 1111
 Language : Telugu and Kannada

The inscription begins with the usual *prasasti* of the Chalukya king Tribhuvanamalla and introduces his son Kumara Somesvara with all his titles. His *dandanayaka* Kalimayya, requesting his master, is said to have granted three *mattars* of wetland near the Ramal tank, to the west of Jagaddeva Narayana-manya, to the god Mallikarjuna, installed by his brother Tikkapayya, who was also a *dandanayaka* at Kollipaka. He also granted another 3 *mattars* of wetland to Brahmesvara deva installed by his son-in-law Brahmadeva-nayaka.

No. 319

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 98 to 101
 Place : Gundrampalli
 Dynasty : Western Chalukya
 Reign of : [Tribhuvanamalla]
 Inscription date : 18th October A.D. 1111

Language : Telugu and Kannada

It records the grant of [Kamba —] for the worship and offerings of the god Ramesvara, of [---palli] by Ketanayaka, son of Nallabaru nayaka and the bhandari of Muppamadevi. The identity of this lady is not known. Kakati Prola II's queen was named Muppama, but the identity cannot be proved.

No. 320

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 97 to 98
Place : Bhuvanagiri
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalla
Inscription date : A.D. 1111
Language : Telugu and Kannada

Partly illegible. It seems to register the gift of a *Nandadiviga* (perpetual lamp) to the god Somesvara Deva by Lakshmi Deva, the dandanayaka of Bhuvanagiri and perhaps the Karanams of the place. It is worth noting that the forts were governed by Dandanayakas in this period. Capitals like Kollipaka were under Mahamandalesvara.

No. 321

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 135.
Place : Kolanupaka, Nalgonda District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla (Vikramaditya VI)
Inscription date : A.D. 1111
Language : Kannada

This inscription is on a stone near Somesvara temple, dated C.V.E. 34, Virodhi,.....(A.D. 1111). A long *prasasti* of Chalukya Somesvara is given and a grant was registered to the god Somesvara by Tikkapayya the younger brother of Kalimayya the Dandanayaka of Kumara Somesvara.

The second part records the gift of 8 *gadyanas* by Mayikanee, wife of Mallisetti son of Ballisetti.

No. 322

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 101 to 106
Place : Kolanupaka
Dynasty : Western Chalukya
Reign of : [Tribhuvanamalla]
Inscription date : June A.D. 1112
Language : Telugu and Kannada

It begins with the invocation to the boar-incarnation of the god Vishnu. Then follows the description of the Chalukya family and the king Ahavamalla, and his son Tribhuvanamalla. Somesvara, the latter's son with all his titles, is said to be the lord of Kolipaka desa. It is stated that he made gifts on the occasion of Dakshinayana *samkranti*, of ten *nivartanas* of wetland under the big canal at Nellutu village situated in the Kampana of Kaluvachedu-40 to Kesava bhattopadhyaya, son of Mayura nayaka of sandilya gotra, ten *nivartanas* of wetland at the canal head of the small tank in the village Vaddagi cheruvu to Golayabhattopadhyaya, son of Vallanabhattopadhyaya of Haritha gotra and ten more *nivartanas* in the same Nellutu village to Vamanabhatta son of Pennebhatta of Bharadvaja götra. All the three donees were also granted forty *nivartanas* each of *karambu-bhuva* (dryland) and house sites in the respective villages.

(Also)

Reference	: Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No	: 29 to 33
Place	: Kolanupaka
Dynasty	: Chalukya
Reign of	: Kumara Somesvara
Inscription date	: June A.D. 1112
Language	: Sanskrit

This inscription in Sanskrit verse and prose belongs to Chalukya Kumara Somesvara. It is dated Chalukya Vikrama year 37, Nandana, Dakshinayana Samkranti (A. D. 1112 June).

It begins with the invocation to the bore-incarnate of Vishnu. Then follows the description of Ahavamalla and his son Tribhuvanamalla Somesvara, the latter's son, is introduced with all his epithets and said to be the lord of Kollipaka desa. He granted ten *nivartanas* of wetland at the big canal-head of the big tank in the village Nellutu in Kaluvi cheda-forty to Kesavabhattopadhyaya of Sandilya *gotra* and son of Mayura nayaka on the occasion of Dakshinayana Samkranti. Two more grants were also made by him on the same occasion: one of ten *nivartanas* of land at the canal-head of the small tank in the village Vaddagi *cheruvu* to Golanabhattopadhyaya of Harita *gotra* and the other, consisting of ten *nivartanas* in the same Nellutu village to Vamanabhatta of Bharadvaja *gotra*. Each of the three individuals was also granted forty *nivartanas* of dry land and two house sites in the respective villages.

No. 323

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 219 to 220.
Place	: Nekkonda.
Dynasty	: Western Chalukyas of Kalyana.
Reign of	: Tribhuvanamalla Vikramaditya VI.
Inscription date	: 25th August A.D. 1112
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on a boulder near the temple outside the village. It records the grant of land to Lord *Ramesvaradeva* of *Nowpura*, *Panchamatha sthana* by four *Sthanadhipatis*, *Balasomi*, *Devasomi*, *Sankarasomi* and *Isanasomi* of *Gowdadesvara* temple of *Koduru*. The

grant comprises two *gardda marttars* of *Kuchisetti*, one marttar of *Paulalisetti*, one marttar of *Kolimaya*, one marttar of flower garden for the *naivedya* of *Ramalingesvaradeva* and 25 marttars as *manya Badana kalva*.

No. 324

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums
Government of Andhra Pradesh, 1988.
Page No : 56 and 57
Place : Tupran, Gazwel Taluk, Medak District.
Dynasty : Western Chalukya (Kalyana)
Reign of : Vikramaditya VI
Inscription date : 24th December A.D. 1112
Language : Kannada and Telugu.

This record registers the gift of lands and remission of taxes towards the daily rites of god Nagareshwara of Kokkara Kunta and for feeding the monks by Gundamaya Maha Pradhana maneverggade and dandanayaka after washing the feet of Veereswara Pandita Details are enumerated in the record.

No. 325

Reference : Stone Sculptures in the Alampur Museum (2017).
Page No : 90 to 96.
Place : Alampur Museum, Mahaboobnagar District.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalladeva.
Inscription date : A.D. 1112.
Language : Telugu and Kannada.

This inscription is on a slab fixed in the Museum. Damaged. The inscription opens with an invocation of Brahmesvaradeva; then, it mentions Western Chalukya king Tribhuvanamalladeva and his chief queen; next, it proceeds to state that by an order of the latter, Mahamandalesvara Bikkarasa of Jimutavahana-*kula*, the lord of Tagarapura, having washed the feet of Dharanindrasi Pandita, the *mahasthanadhipati* of Brahmesvaradeva's temple made some gift in C.V. 35 Vikriti, Pushya su. 10. So.....Uttarayana sankranti (A.D.1112) for the *anga-bhoga* of the god.....

No. 326

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 220 to 222.
Place : Alampur.
Dynasty : Western Chalukyas of Kalyana.
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : A.D. 1112.
Language : Kannada.
Script : Telugu-Kannada.

This inscription is on a slab lying in the Museum. It is very much abroad. Contains only the *prasasti* and mentions a grant in *Aiza*-300 as *sarvanamasya*. Grant portion lost.

No. 327

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 7
Place : Avancha, Mahabubnagar District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI.
Inscription date : July 28, A.D. 1113.
Language : Kannada.

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI from Jayantipura. It is dated the Chalukya Vikrama Kala 36, Vijaya, Sravana s.u. 13, Sunday. This date corresponds to A.D. 1113 July 28, the week-day being Monday.

It describes the exploits of the king's son, Mahamandalesvara Kumara Tailapadeva and mentions certain regulations against social evils formulated by him, pertaining to the capital town of Avancha at the request of the principal residents of the place.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 26
Place : Avancha, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla (Vikramaditya VI)
Inscription date : 28th July A.D. 1113
Language : Kannada.

This inscription is dated C.V.E. (36), Vijaya, Sravana su 13, Sunday (A.D. 1113, July. 28, Monday ?). Records the exploits of the king's son, Mahamandalesvara Kumara Tailapadeva and registers a grant of charter to Pattasalisettikaras of the capital town Avancha regarding heirless properties.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 223 to 226
Place : Avancha
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 28th July A.D. 1113
Language : Kannada
Script : Telugu-Kannada

This inscription describes the exploits of the king's son *mahamandalesvara Kumara Tailapadeva* and mentions certain regulations against social evils formulated by him, pertaining to the capital town of *Avancha* at the request of the principal residents of the place, among them one *Pattasalis* (weavers) *angadi settis* of *Trailokyamalla* (Merchants) *Jagadekamalla Paliseti raya bangara Modiseti* and *Aayyana setti* of *Vira Nolamba*.

No. 328

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 228 to 229
Place : Alampur
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : A.D. 1114
Language : Kannada
Script : Telugu-Kannada

This inscription is on a stone by the side of Brahmesvara temple. Registers a gift to perform *bhogas* of *Brahmesvara deva* and for renovation of the temple and white washing by the chief queen *Mahadevi of Tribhuvanamalla Vikramaditya*. She was praised as *Dvitiya Lakshmi*, *Abhinava Sarasvati*, *Visalavakshasthala nivasi*, *Madhura vachana rachana nari*, and a gem in *Kas'yapa gotra*.

No. 329

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 223 to 226
Place : Alampur
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : A.D. 1114-1115
Language : Kannada
Script : Telugu-Kannada

This inscription is at the main entrance of Brahmesvaralaya. It records a gift for the renovation, white washing, *anga - bhogas* and five rituals of the God *Brahmesvara deva*, to *Sthanadhipati Vitaranendra rasi pandita* by *mahamandalesvara Sri Mallarasa*.

No. 330

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994)
Page No : 52 to 54
Place : Panugallu
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla
Inscription date : 15th May A.D. 1116
Language : Telugu and Kannada

States while the Chalukya emperor Tribhuvanamalladeva ruling kingdom of the earth, Bhimarasa, a relation of Kanduru Somaladevi installed Gangadevi and Gangesvara and submitted to the emperor who was camping in the Uppayana (Vidu) Kollipaka, that he should consider this as his own work of charity (*dharmā*). It is stated that, the emperor having complied with Bhimarasa's request, made gifts, of land Bhatti-Koduru, Namagallu, Bikkikere etc, included in Bhimavara-12 offerings of Gangesvaradeva after washing feet of Vagisvaradeva.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 229 to 231
Place : Gangapuram
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : A.D. 1116
Language : Kannada
Script : Telugu-Kannada

This inscription is in the compound wall of Kesava temple. It records installation of the God *Gangesvara deva* by *Bhimarasa* along with his wife *Kandura Somaladevi*. It also records the gift (details lost) to *Vagisvara pandita* to perform *dhupa*, *dipa*, *naivedya* and impart education to the scholars.

No. 331

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 47.
Place : Gangapuram, Mahubnagar District.
Dynasty : Chalukya of Kalyana
Reign of : Tribhuvanamalla ruling from Kalyana
Inscription date : 28th December A.D. 1116
Language : Kannada.

This inscription is on a slab lying in the ruined temple of Vinayaka temple outside the village, dated Chalukya-Vikrama 28 (wrong for 38), Durmukhi, Pushya ba. 8, Thursday, Uttrayana-samkramana=1116 A.D. December 28. The *sumkaramasa* occurred on December 24. Incomplete. Registers a gift of income from commodities for the worship of god Sailesvara by the *settikora*, *samaya-samuha* and *ubhaya-nanadesis*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 27.
Place : Gangapuram, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla (Vikramaditya VI)
Inscription date : 28th December A.D. 1116

Language : Kannada

This inscription is dated as C.V.E (28) Durmukhi, Pushya ba. 8 Thursday. (A.D. 1116, Dec, 28). Registers the gift of income derived from tolls for the worship of the god Salesvara jointly by the assembly of all the *Settikaras* and all their *Samayas* and *ubhaya nanadesis*.

No. 332

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 231 to 233
Place : Gangapur
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 10th December A.D. 1117
Language : Kannada
Script : Telugu-Kannada

This inscription is on the lintel of the gateway of the Kesava temple. It registers the gift of 3 *martars* and 20 *martars* of land and one oil mill for the perpetual lamp for God *Bhimeswara* by *mahapradhana verma mahesvara dandanayaka*.

No. 333

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 29
Place : Gangapuram, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 10th December A.D. 1117
Language : Kannada

This inscription records a gift of wetland and a *martar* of black land measured by *Sanivarasiddhi* rod and an oil mill for the perpetual lamp.

No. 334

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 233 to 234.
Place : Appanapalli
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 31th October A.D. 1118
Language : Kannada
Script : Telugu-Kannada

This inscription is on a big boulder in an open field near a well. It states that while *Tribhuvanamalla Vikramaditya VI* was ruling, a certain *Pidiya San kara setti*, with the

permission of *Munniya Brahmesvaradeva* of *kelagu*-500, granted 12 marttars of kari (black,) to the *Basadi* of *Kadamburu* for the daily offering of the god *parsva nandadeva*.
NB: Appanapalli and Peddakadamuru texts appear to be the same.

No. 335

Reference : Indian Archaeology 1957-1958, A Review.
Page No : 54.
Place : Ainavolu, Warangal.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : A.D. 1118
Language : Kannada

This inscription dated in the Chalukya-Vikrama year 43 (A.D. 1118) in the reign of Tribhuvanamalla Vikramaditya VI, the epigraph records the gift of lands by *dandanayaka* Surayya for the worship of and offerings to the god Suresvaradeva of Ayyanavolu and for the feeding of ascetics.

(Also)

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1957-58
Page No : 21
Place : Ayanavolu, Warangal District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 22nd or 25th April A.D. 1118
Language : Kannada.

This inscription is on a broken slab near the sluice of the tank, dated Chalukya-Vikrama year 43, Vilambi, Akshatritiyad-Amavasya, Monday=1118 A.D., April 22. Akshaya-tritiya occurred on April 25, Thursday. Records gift of land to god Sivesvaradeva of Ayyanavolalu situated in Anmakonda-7000 by *Dandanayaka* Surayya for worship of and offerings for the god and for the feeding of the ascetics.

No. 336

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87.
Page No : 40
Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : Chalukya of Kalyana
Reign of : Tribhuvanamalladeva
Inscription date : 11th May A.D. 1119
Language : Kannada.

This inscription is on a broken pillar lying in the compound of Sri Svayambhu Somesvara temple. Registers the gift of two *hanas* every month for maintaining a perpetual lamp to the god Svayambhu Somesvaradeva by *Vaddaravula-khenikara mahesvaradasa*

Bollammaraju and *herjjumkada-khenikara Sahavasi* Vaisravana-nayaka. Also states that *mahesvara* Janneyabhata paid two *surkas* for every cart as compensation to *khenikaras*.

No. 337

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87.
Page No : 40
Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : Chalukya of Kalyana
Reign of : Tribhuvanamalladeva
Inscription date : 11th May A.D. 1119
Language : Kannada

This inscription is on a slab lying in the compound of Sri Svayambhu Somesvara temple. States that while the king was ruling from Lingadahali, his chief Kumara Tailapa was governing over the Kanduru-1000 division. His *pasyita* and *mandalika Joyimayya* it as Talimatti with one share to the deity Svayambhu Somesvara and another share of the *mahajanas* of the village. A number of learned brahmins are stated to have been the recipients of the gift.

No. 338

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87.
Page No : 40 and 41
Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : Chalukya of Kalyana
Reign of : Tribhuvanamalladeva
Inscription date : 11th May A.D. 1119
Language : Kannada

Records the gift of an income of one *baga* from every one henced *heringas* on all articles sold out in the market for maintenance of *angabhoga* to the god Svayambha Somesvara. The gift is said to have been as *devabhoga* by the people of different communities (specified). It further records that Kibbettaya *Vaddlaravula-dandanayaka* gave 12 *gadyanas* to the deity Svayambhu Somesvara of Perur. Vittapayya the *Vaddaravula-dandanayaka*, also donated the *gadyana* in exchange for 12 *gadyana*.

No. 339

Reference : Corpus of Inscriptions in the Telangana Districts,
Part- VI, 1973.
Page No : 27 to 28.
Place : Peruru, Ramannapet Taluk, Nalgonda District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalladeva
Inscription date : 11th May A.D. 1119
Language : Telugu and Kannada.

This incomplete inscription belongs to the reign of the Western Chalukyan king *Tribhuvanamalladeva* and purports to record that while *Tribhuvanamalladeva* (Vikramaditya VI) was camping at *Lingala Halebid*, the people of (*) Gangara *mumattaru* (of 36 towns) Hatarahas (of 18 Towns) *Tulilusandaru* (?), *Alavajje*, *Balanjigas*, *Ramadas*, *Nallas*, *Maduras*, and *Sankarapadis*, having met together granted, to the temple of *Svayambhu Somesvaradera* of Peruru at the rate of two bhagas in every hundred *Hires* of all the varieties of articles according to the temple measure (*Devamana*) for worship of the deity and to maintain it in perpetuity from generation to generation. The Vaddaravula Dunda Nayaka of Herusanka and all the people having joined together in the presence of God Somesvara agreed to contribute to the family of Kuppana Bhattopadhyaya one *hana* per each child in the community. The *Vadluravala Danta Nayaka* of *Kibbetti*, and *Sahavasi Pattabhatta Danda Nayaka* paid 12 *gadyanas* in the presence of a *Swayambhu Somesvara Deva*, on the occasion of the *Solar eclipse*, as fixed deposit (*achataya*). *Valaravula Danda Nayeka* and *Vittapayya* of the mint, gave one *Gadvana*.

The inscription is dated in the C.V. year 44, *Vikari. Vaisakha, Ba, Amavasya, Adityavara* (Sunday). In the cyclic year *Vikari* corresponding to the 44th year of C.V., Solar eclipse in the month of *Vaisakha* *Babula* falls on Sunday 11th May 1119 A.D.

No. 340

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 161 to 163
 Place : Elmela, Sangareddy Taluk.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Kumara Somesvara
 Inscription date : 27th August A.D. 1119
 Language : Kannada and Sanskrit.

This inscription is on a pillar near Nagulamba temple. Fragment. The inscription records the gift of land to the god *Gundesvara* towards the daily rites by the king. Also the inscription records the military exploits of the king Somesvara.

No. 341

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 163 to 166
 Place : Abbenda, Narayankhed Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalladeva
 Inscription date : 25th December A.D. 1119
 Language : Kannada

This inscription is on a pillar in the fields. The inscription *extols* the second queen of *Vikramaditya* viz., *Ketaladevi* and her qualities. It then registers the gift of land measuring 15 *marttars* by the mandalikas namely *Kakkaraja* and *Revaraja* to *Gundabhatta* of the grama *Abbuda*, on the occasion of *Uttarayana Sankranti*.

No. 342

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)

Page No : 96.
 Place : Abbenda, Narayankhed, Medak District.
 Dynasty : Western Chalukya of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya
 Inscription date : A.D. 1119
 Language : Telugu and Kannada

It records the gift of land by the *mandalika*s namely *Kakkarasa*, *Dasarasa*, and *Gundabhata* of Abbuda (Arbuda) on the occasion of Uttarayana Sankranti by the queen belonging to the Kalachuri dynasty. The queen of the king namely *Piriya kerala Devi* was mentioned along with her noble qualities.

No. 343

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 235 to 236.
 Place : Pillalamarri.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : A.D. 1119.
 Language : Kannada.
 Script : Telugu-Kannada

This inscription is in the Govt. Museum. Incomplete. It only mentions the prasasti, and *mahamandalesvara Kumara Tailapa*, his *maha pradhana* and *dandanayaka Jannamaraja* and *Gudavargade Bachimayya*.

No. 344

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 130.
 Place : Chintamani Patnam, Tandur, Vikarabad District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvana Malla
 Inscription date : 6th March A.D. 1120
 Language : Telugu and Kannada.

Records a gift of land under the tank Hiriya keriya and wet land (nirunela) measuring 4 mas towards the daily offerings and services of the God Gopeya (Vishnu) in the village *Chintamaduka* falling in Bemmi 100, by *mahamandalika Singarasa*, son of *maha pasayita Pemmarasa* during the time of Vikramaditya VI.

No. 345

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 63 to 68
 Place : Sangam, Bodhan Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of :

Inscription date : 24th October A.D. 1120
 Language : Sanskrit.
 Script : Nagari.

This inscription is on a broken stone in the village. The inscription gives lengthy prasasti on a certain *Mallikarjunadeva*, a subordinate of the king Tribhuvanamalladeva and introduces his minister *Brahma Sarman* son of *Sridhara* and his brother *Devana* made some gift to the God *Samgamesvara*.

No. 346

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 236 to 238
 Place : Gudipalli
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : 21st November A.D. 1120
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a slab lying in the Siva temple. Records a grant of land (details not clear) towards the maintenance of *nandadeepa*, daily *naivedya* and *anga ranga bhogas* of the God *Bhimesvara* by a certain *Kanduri Chola* king (name not clear).

No. 347

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 69 to 72
 Place : Sangam, Bodhan Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of :
 Inscription date : A.D. 1120
 Language : Sanskrit
 Script : Telugu-Kannada

This inscription is on a broken stone lying in Sangameshwara temple. Fragmentary inscription. It mentions some donations to the priest of matha by a certain *Sresti* named *Mallideva*.

No. 348

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
 Part III 1956
 Page No : 27 to 30
 Place : Materu, Khammamet (Khammam) District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvana Malla Devara (Vikramaditya VI)
 Inscription date : A.D.1120
 Language : Telugu.

This inscription in Telugu verse and prose is on a pillar standing in the temple of Shiva, the bottom built in and thus embedding a few lines at the end. It begins with the prasasti of the Western Chalukya King Tribhuvana Malla Devara (Vikramaditya VI) and then refers to a certain victorious Reva, probably of the Vema Cola-kula, who appears to have championed the cause of the Kakati family, by defeating their enemies. A certain Jagadeva, (probably one of the enemies) is mentioned. The main portion registers in the Saka year 1042 (=A.D. 1120) (1) various gifts to the Gods Mahadeva and Adityadeva, and to certain ascetics, 2 martars in Mallasamudra, to mandam cream) offerings, 1 marturu and a fourth, and dryland kh. 1. (2) to the God Vinayaka (1) marturus; and dry land kh. 4. (3) To the brahmapuris 4 marturus.

The last portion of the inscription begins with the sentence 'this is the field of the God Narayanadevara' and the signature of manje-chekkedi Vankana or Vankana, the engraver of the manje (?). Then there seems to begin another inscription in Telugu verse which states that the Lord of Vani created the four castes, Brahma, Ksatra, Vaisya and Shudra, and to protect them created the people of the Pulindavamsa, in which was born Bucana, the jewel of the Vema-Cola-kula, and a powerful warrior.

No. 349

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961
Page No	: 12
Place	: Nekhonda, Warangal District.
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla Vikramaditya VI
Inscription date	: 14th August A.D. 1121
Language	: Kannada

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI from Jayantipura. It is dated the Chalukya Vikrama year 46, Plava, Shravana amavasya, Sunday. This date regularly corresponds to A.D. 1121, August 14.

In the course of the *prasasti* it recounts the achievements of Mahamandalesvara Kumara Tailapadeva, the king's son by Chandaladevi, and states that he was ruling the territory from his capital Kolar in the company of his queen Lakahmadevi and sons Permadideva and Bikkideva.

It registers gift of the Village Budupura situated in Kandur-Seventy, included in the tract of Kanduur-Thousand for worship and offerings of the god Ramesvara of Nekkondi and for feeding the ascetics and servants of the religious establishment, by the prince.

(Also)

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 33.
Place	: Nekkonda, Mahaboobnagar District.
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla, (Vikramaditya VI) ruling from Jayanthipura.
Inscription date	: 14th August A.D. 1121

Language : Kannada

This inscription dated C.V.E. 46, Plava, Sravana, Amavasya Sunday. (A.D. 1121, Aug. 14). It begins with the *prasasti* of Kumara Tailapadeva, the king's son by Chandaladevi and states that he was ruling from Kolor with his queen Lakshmi Devi and sons Permadi and Bikkideva. It registers the gift of the village Bhudupura (in Kanduru-70, in Nurumbada of Kanduru-1000) for worship at and repairs to the temple of the god Ramesvara of Nekkondi and for feeding the ascetics.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 239 to 241
Place : Nekkonda
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 14th August A.D. 1121
Language : Kannada
Script : Telugu-Kannada

Begins with the *prasasti* of Kumara Tailapadeva, the king's son by Chandala devi and states that he was ruling from Kodur with his queen Lakshmi devi and sons Permadi and Birideva. It registers the gift of the village Budupura in Kanderu-70 in Nurumbada of Kanduru 1000 for worship and repairs to the temple of the God Ramesvara of Nekonda and for feeding the ascetics.

No. 350

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 241 to 244
Place : Bhutpur
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 14th August A.D. 1121
Language : Kannada
Script : Telugu-Kannada

This inscription is on a pillar in front of Anjaneya temple. Records the grant of *Badam Budupura* towards the daily *angabhoga*, *rangabhoga*, daily lamp and offering incense and *naivedya* and for feeding the mendicants (tapodhanakke) of the God Rames'varadeva of Nekkonda by the chief queen Lakshmi devi of mahamandalesvara, Kumara Tailapa who was ruling over Kanduru nadu with Kaduru as nelavidu while his father Tribhuvanamalla Vikramaditya VI was ruling with Jayantipura as nelavidu. The said gift was placed in the custody of Nagadeva bhattaru of Brahmapuri. Imprecatory verses are interesting.

No. 351

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 169 to 171

Place : Choutkur, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla
 Inscription date : A.D. 1121
 Language : Kannada

This inscription is on a pillar near the Nagulamba temple. Prasasti and contents seem to be different and thus belong to two different inscriptions. This mentions *Gundadandadhisa* who is said to have been ruling from *Lattala* [Lattalurpura] and narrates his exploits in the service of the king Vikramaditya. It refers to some gift made by him to Jnanesvara-Pandita [details lost] in the village *Chilkuru*, for the daily rites of the god *Tribhuvanamalla Gundesvara*, evidently named after the said general *Gunda*.

(Also)

Reference : Indian Archaeology 1986-1987, A Review.
 Page No : 103
 Place : Elmal, Medak.
 Dynasty : Chalukya
 Reign of : Vikramaditya VI
 Inscription date : A.D. 1121
 Language :

Dated Chalukya Vikrama year 44 (A.D. 1121) and belonging to the time of Vikramaditya VI, the inscription describes the exploits of General Gandadandadhisvara ruling from Lattada-sthana, i.e. Lattalur-pura, once the capital of the Rashtrakutas. The inscription further refers the gift (details lost) to the god Tribhuvanamalla Gundesvara towards daily rites and it was placed in the custody of Jnanesvara Pandita.

No. 352

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 167 to 169
 Place : Choutkur, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla
 Inscription date : 17th September A.D. 1122
 Language : Kannada

This inscription is on a pillar near the Singur project house. The inscription registers the gift of *gadde* land situated in between the villages Chevutakura and Huliyaalu measuring four *marttars* in Sirikantha, 25 *marttars* of red land in Pamukallu and 25 *marttars* of *Karamba*. south of *Tudikutte* by mahasamanta *Mallaraja*, ruler of Kasavala-70, under the prince Kumara Somesvara alias Chalukya-Ganga Permmadi ruling from Chevutakuru.

No. 353

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1986-87.

Page No : 38
 Place : Singuru, Medak District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla
 Inscription date : 18th September A.D. 1122
 Language : Kannada

This inscriptio is on a slab near P.W.D project guest house, dated Chalukya Vikrama 47 Subhakrit, Asvayuja su. 15 (mistake for su. 5), Monday lunar eclipse=1122 A.D. September 18. The lunar eclipse occurred on the previous day. States that while the king was camping at Jayanthipura, *dandanayaka* Totaranayya the governor of Kosevala-70 division and the brother-in-law of Mallarasa endowed lands in the villages Chevutakuru, Dakallu and on the Todikute on the occasion of lunar eclipse. The donor Mallarasa is described as *mahasamanta* under Somesvara Deva, the son of *mahamandalesvara* Chalukya Gangapermmadi Aggeyarasu was to protect the grant.

No. 354

Reference : Indian Archaeology 1986-1987, A Review.
 Page No : 104
 Place : Singur, Medak.
 Dynasty : Kalyana Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date : A.D. 1122
 Language : Kannada

The inscription, dated in the Chalukya Vikrama year 47 (A.D 1122), belongs to the reign of Chalukya Tribhuvanamalla (Vikramaditya VI), who is stated to be ruling from the capital city of Jayantipura (modern Banavasi). It records the grant of lands at Chevutakuru, on the occasion of lunar eclipse, by *dandanayaka* Tejiranayyagalu, the brother-in-law (*mayduna*) of Mallarasa, *mahasamanta* of *Permmadi Kumara* Somesvara Deva, who was a *Mahamandalesvara* under the ruling king.

No. 355

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 55 to 57
 Place : Huzurnagar
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla
 Inscription date : 5th November A.D. 1123
 Language : Telugu and Kannada

This inscription is on a slab in the Siva Temple on the tank bund. The inscription opens with a Kannada verse praising Anantapala Pradhanadhisa, son of Krishnaraja, and the moon to the *dvija-vamsa* (brahman lineage). It states that, while the Chalukya emperor Tribhuvanamalladeva was ruling victoriously, the kingdom of the earth from the *nelevidu* of Kalyanapura. His subordinate *Mahapradhana*, *Govindarajulu* the nephew of *Mahapradhana*

Banasaverggade, Anantapala dandanayaka, who was ruling Kondapalli-300, granted some land for the anga-bhoga, offerings and the lamp etc., of the god.

No. 356

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 111 to 112
Place : Bhuvanagiri
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla
Inscription date : A.D. 1123
Language : Telugu and Kannada

This inscription is on a stone near the gate of the fort. It records the gift of some dues from the oil-millers for the god Somesvaradeva of Bhuvanagiri tirtha, by Sarvadhyaaksha-dandanayaka Kesiyyarasar, the sumukha-sahana veggada, Deharadadhishtayaka and (Jodhara dadhishtayaka ?).

No. 357

Reference : Indian Archaeology 1990-1991, A Review.
Page No : 82 and 83
Place : Huzurnagar, Nalgonda.
Dynasty : Chalukya.
Reign of : Tribhuvanamalla Deva.
Inscription date : A.D. 1123
Language : Telugu.

This inscription, engraved on a stone at the entrance of the Siva temple, is in Telugu language and characters. The record is dated Saka (A.D. 1123) and states that when the Chalukya king Tribhuvanamalla Deva was staying in his camp at Kalyanapura, *mahapradhana* and *dandanayaka Potayya*, and Govindarajulu were administrating Kondapalli-300 and made grants of lands for the worship, food-offerings and maintenance of perpetual lamp to the deity Kotsvaradeva on the occasion of Uttarayana-Sankranti. The gift is stated to have been entrusted to a certain Suri-nayaka.

No. 358

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 112 to 113
Place : Bhuvanagiri.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalla.
Inscription date : 1st February A.D. 1124
Language : Telugu and Kannada.

This inscription is in the ruined Siva temple. It consists of two parts. The first part registers the gift by Mahasamanta Potaya, of the land with sowing capacity of two *puttis of vdlu* in the field of Jakkavaya for the worship and offerings to the god Mallikarjuna Deva installed by Gundama Surya at Kumchamu kalu (some place).

The second part registers the gift of two *rukas* per month for the perpetual lamps to the same god by Bollamaraja, the *vaddaravula-sunka*-peggada of Kondapalli-nadu and certain Dudda Bhattu the *peru-sumka-veggada*, on the occasion of the lunar eclipse. The gift was obviously, out of the amount of the *sunkas* collected, because the future incumbents are also asked to honour the gift.

No. 359

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 16
Place : Gudur, Munoor mandal, Medak District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 24th December A.D. 1124
Language : Kannada

This inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI from Jayantipura. It is dated the Chalukya Vikrama year 49, Krodhi, Pushya ba. 1, Wednesday, Uttarayana Sankranti. Excepting the *tithi* which was ba. 2, the other details of the date corrected to A.D. 1124, December 24.

It introduces with a *Prasasti* the king's subordinate Mahamandalesvara Prince Somesvara viking the significant epithet Chalukya Ganga-permadi. This prince is described as having put to flight the Chola king set fire to the three cities of the three Kalingas. A subordinate officer of Prince Somesvara was Dandanayaka Savipayya holding charge of the region Kollipake-Two-Thousand.

The epigraph registers the gift of the village Bammarige included in the division of Velpugonde-Twenty-four to the god Mallesvara of Gumdur by Prince Somesvara at the request of Savipayya.

No. 360

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 57 to 58
Place : Guduru, Nalgonda District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla (Vikramaditya VI)
Inscription date : 24th December A.D. 1124
Language : Kannada

This inscription is dated C.V.E. 49 Krodhi, Pushya ba. 1, Wednesday, Uttarayana Samkranti. (A.D. 1124, Dec. 24). Introduces Mahamandalesvara Prince Somesvara. His subordinate officer Dandanayaka, Savipayya is stated to have been holding charge of the reign Kollipaka seven thousand:- The epigraph registers the gift of the village Bammariga (present Bammera) included in Velupugonda twenty four to the god Mallesvara of Gumuduru by Prince Somesvara at the request of Savipayya. This refers to Somesvara's victory over Trikalanga. He is said to have burnt the three Kalingas, in the same way in which Mahesvara burnt the three cities.

No. 361

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 76 to 82
Place	: Guduru, Jangaon Taluk, Warangal District.
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla (Vikramaditya VI)
Inscription date	: 24th December A.D. 1124
Language	: Kannada and Telugu

This inscription is inscribed on the four sides of a stone pillar set up in the village.

A

It is stated that while the Chalukys emperor *Tribhuvanamalladava* was ruling the earth from his *nelevidu*, at Jayanthipura, his son *Chalukya Ganga Permmadi* Kumara Somesvara Deva the governor of Kollipaka-7000, at the request of Savipayya his *mahapradhana* and *mane-verggade* and the *dandanayaka*, of the said province, made a gift of the village of Bammarige in the vicinity of Velpugonda-24 in C.V. 49 Krodhi, Pushya ba. 1, Budhavera (A.D. 1124, December 24) for the *anga-range-bhogus* of the Mallesvaradeva of Gumuduru.

The inscription describes the achievements of Kumara Somesvara and the greatness of his *maha-pradhana* Savipayya who is also referred to as Swami *dandanatha*, Savideva, and Savidandadhipa. The former is said to have won victory over the Chola and the Ganga kings, and burnt in the fire of his anger the *Kalinga-traya* i.e., the three Kalingas. The latter is said to have been famous for his prowess, liberality and beauty.

B

The third side of the inscription in the Kannada verse introduces Sura of the Viriyala family ; his son was Betana, who married Bejjimambika. They had a son named Malla who bore the title *Kataka Munniruva*. He built a temple to god Siva called Malleswara, excavated a tank and dug wells at Gumuduru.

C

The fourth side in the Telugu verse mentions a *mandalika* named Poranti Venna of the Durjaya family, his son was Errabhupati. To him was born Viriyala *Bhima* who like Bhima, the *madhyama* among the Pandavas, was the destroyer of the kings, and to him was born Erra-*narendra*, the ornament of the *mandalikas*. He espoused the cause of Bottu Beta and having destroyed his enemy in battle established him in the Koravi country, and obtained from him the Mogadupalli-12 very probably as an appanage. Kamavasini and the wife of that Emra-*nripa* took up the cause of the young Kakatti chief Beta: entered the *niyoga* of *pallavarya* (Ballaha), and having met the emperor who was resplendent like the Sun established him at Kakati. Next follows a description of the achievements of a certain Sura whose connection with the Viniyalas is not clear. He is said to have killed Katayanayaka, and established Ravva-*naripa* of Velupugonda in Velupugonda, and obtained from him Mada-thirty, Neredubotipadu, *Bekumavidlu* and Garendeyaraju *samgadlu*. States that *stradhari* Kommoju was the writer or engraver of the record and that *adapagattu* (a tax) should go to the god.

No. 362

Reference	: Epigraphia Andhrica, Volume-IV, 1975.
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Page No : 91 to 92.
 Place : Gundlapalli, Huzurnagar taluk, Nalgonda District.
 Dynasty : Chalukya
 Reign of : Vikramaditya VI
 Inscription date : A.D. 1124
 Language : Telugu and Sanskrit

Gundlapalli Epigraph of the Time of Chalukya Vikramaditya VI

by

Sri G. Chandraiah, M.A. Hyderabad

The subjoined inscription is engraved on a slab which is broken into two pieces lying near the ruined Shiva temple on the left bank of the river Krishna near Gundlapalli, Huzurnagar taluk, Nalgonda district. The village is very near to the temple of Sri Lakshmi Narasimha Swamy at Mattapalli, a pilgrim centre on the same bank of the river Krishna.

The inscription is in 19 lines and the first 5 lines contain the Western Chalukya *prasasti* in Telugu and the last 4 lines contain the imprecatory verse in Sanskrit. The rest is in Telugu. The inscription is in good condition.

Regarding the orthography, the consonants after the *repha* are generally duplicated, e.g. line 4 *pravarddhamana*, and in the same line *chambarkka*. In line 5 in the word *mahasamanta* the *anunasika* letter 'n' is used before the letter 'ta' i.e., Samanta. The letter 'ma' is written in two forms, one in the usual way and the other in cursive form. The latter form of the letter becomes the basis for the later '*anusvara*' 'o'.

Although the language of the inscription is Telugu, the *prasasti* of the Chalukya king is in Kannada endings. The inscription mentions Tribhuvanamalladeva, i.e., Chalukya Vikramaditya VI and the brief contents of the inscription are as follows.

Referring to Chalukya king Tribhuvanamalla, it records two separate gifts to the god. The first record states that certain Mahasamanta of the king named Potaya in the Saka year 1045 corresponding to Sobhakrit, made a gift of land of a sowing capacity of two *puttis* of *Vdlu*, near Jakkavaya fields, for the worship and offerings to the god Mallikarjunadeva installed at the place called Suvayya Kumchamu kalu.

The second part states that the Chalukya Vikrama year 48 corresponding to Sobhakrt, on the occasion of a lunar eclipse occurred on the fifteenth day of Magha month, certain Bollamarju, the *Sunkaverggada* of Kondapalli Nadu and Duddabhattu, the *peru-Sunkaverggada*, made a gift of two *rukas* per month for maintaining a *nandadivi* (perpetual lamp) to the God.

According to the Indian Ephemeris the cyclic year Sobhakrit corresponds to Saka 1045 tallies with A.D. 1124. The lunar eclipse mentioned in the second grant occurred on the first day of February, the week day being Friday.

The Mahasamanta Potaya mentioned in the first grant is not known otherwise. It is evident that the region on the left bank of the river Krishna in the present Huzurnagar taluk of Nalgonda district was included in those days in Kondapalli nadu. According to the Huzurnagar and Burugugadda epigraphs this Kondapallinadu was governed by the Chalukya general Govinda *danda-nayaka* the nephew (sister's son) of the famous Anantapāla-*daṇḍa-nayaka*.

The second record is interesting in the fact that it states two important officers, one, *vaddarāvula-sumka-veggada*, and *Peru-sumka-veggada*. The exact meaning of *vaddar avula-sumka* is not clearly understood. It is believed that the taxes levied on the merchandise in general are called *vaddarāvula* taxes. But scholars differ in this regard.

The second officer, namely *péru-sumka-veggada* is an official designation of the Chalukyan period which is not known till now. From this we understand that when a child is born, and named on the 11th day or so, according to the Hindu custom, they used to levy a tax on the parents. To collect such taxes, a separate officer is entrusted in the administration of the Chalukyas.

It is also interesting to note in this connection that this particular officer is a brāhmin as known from his name Duddabhata, most probably the head priest of the region. To facilitate the work, probably the influential priest is entrusted with the collection of this tax since he goes to perform such functions.

No. 363

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 171 to 173
 Place : Pedehed, Gazvel Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla.
 Inscription date : A.D. 1124.
 Language : Kannada.

This inscription is on a pillar at the 'Chavadi'. The inscription seems to record a gift by the *Prabhus* of the village Pidicheda to some religious establishment.

No. 364

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 62 to 63
 Place : Chandupatla.
 Dynasty : Western Chalukya.
 Reign of :
 Inscription date : A.D. 1124.
 Language : Telugu and Kannada.

This inscription is on one side of the slab set up before the Pedda Muthyalamma temple. Records show that a certain Bedamgamaya Hodavulu, installed an image of Adityadevara at Chandrupatla and granted to Kotajiyya 4 puttis of dry land and 5 maruturs of wetland to offer worship to the deity.

No. 365

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 257 to 259

Place	: Jadcherla
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Bhulokamalla Somesvara III
Inscription date	: 21st January A.D. 1125
Language	: Kannada
Script	: Telugu-Kannada

This inscription is in the compound of the panchayat office. It is a Jaina epigraph. In the beginning it extols the greatness of the Western *Chalukyan* king *Bhulokamalla Somesvara* III and his son *Tailapa III*, *yuvaraja* who was ruling over *Kanduru nadu*. Next it refers to a Jaina inscription installed by *Meghachandrabhattaraka* who belonged to the *Kanurgana gachha of Mulasangha*. The second part refers to the construction of a chaitya stupa of *Parsvanadha* at *Gangapura* by *Bammisetti* chief of *Manakeriya*, the *As'esha setti galu* of different *samayas* *ubhaya nanadesis* and the *swamis* of *Ayyavolu* 500. Some gifts were granted to this temple for the daily *anga* and *ranga bhogas* and for the repairs and renovation.

No. 366

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994)
Page No	: 63 to 70
Place	: Kolanupaka
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla Vikramaditya VI
Inscription date	: 23rd March A.D. 1125
Language	: Telugu and Kannada

This inscription is on the four sides of the pillar on the Ubagadda in the tank. States that, *Mahamandalesvara*, *Chalukya Ganga-Permadi*, *Kumara Somesvaradeva*, at the request of *Sayimayya*, his *Mahapradhana*, *Maneverggade* and the *Dandanatha* of *Kollipake-7000* granted as *sarvamanya*, and free from all impediments (*badha*) the village of *Panupurayi* for the *anga* and *ranga-bhogas* of *Ambaratilakada Ambikadevi*, known as *Chalukya-kulatilaka* (crest jewel of the *Chalukya* family).

Kesiraja, the *Perggade* (minister) of the goddess is the executor of this charity. The *deva- bhoga-svamy*a belonging to the *Akkabasadi* is excluded from this gift.

It praises the liberality, prowess, and the other excellencies of *Savi-dandanadhipa*. He is said to be the uplifter of the four *samayas* (*Chatus-samaya*) and a bee at the lotus feet of *Hari* (*Vishnu*) *Hara* (*Siva*), *Jina* (*Mahavira*) and *Buddha*.

It is stated that, king *Somesvara*, son of the emperor, pursued after the battle, the king of *Trikinga*, plundered his country, and captured his elephants and set up a pillar of victory. Next follow the *prasasti* of *Kumara Somesvara* and the praise of his greatness. He is said to have destroyed the elephants, horse, foot and the weapons of the king of *Dravila*. Then comes once again the praise of *Somesvara's* commander *Swami Dandadhipa*. Then the inscription introduces *Chandramaladhari* of the *Kanurgana*. His disciple was *Padma Nandisuri*, also known as *Padmaprabhamuni*; his younger brother was *Meghachandra Siddhantadeva*. His chief disciple was *Madhavendu Siddhantadeva*. His disciple was *Kesiraja*, the *Jainasasana-pati*, who is said to have set up this stone pillar of the *Kanur-gana*.

(Also)

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.
Page No	: 53.
Place	: Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty	: Chalukyas of Kalyana
Reign of	: Tribhuvanamalla, ruling from Kalyanapura
Inscription date	: 23th March A.D. 1125
Language	: Kannada and Sanskrit.

This inscription is on four faces of a pillar in the tank behind the Somesvara temple. Records the gift of the village Panupura, excluding the *devabhoga* land formerly granted to Akka-basadi near Polalu, to the goddess Ambikadevi of Ambaratilaka by prince Somesvara at the request of *dandanayaka mahapradhana maneverggade* Sayipayya. Kesiraja who was the *perggade* of the goddess (*deviya-perggade*), was to be in charge of the gift. On three of its faces the pillar contains the *prasastis* of *kumara* Somesvara, Svami-dandadhipa and of the Jaina pontiffs belonging to the *Meshapashana-gachchha* of the *Kanurgana*. Also mentions the construction of a *manastambha* and *makara-torana* to the temple of the goddess by Kesiraja.

(Also)

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 58 and 60
Place	: Kolanupaka, Nalgonda District.
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla (Vikramaditya VI)
Inscription date	: 24th March A.D. 1125
Language	: Kannada

This inscription is on a big stone pillar in the tank (on Jaya Stambha). Dated C.V.E. 50, Visvvasu, Chaitra ba. 3, Monday. (A.D. 1125, March 24). This is engraved on a pillar on its four sides which is described at one place as *Manastambha* according to Jaina terminology, *kirtistambha* of the general Swamideva and *Jaya Stambha* of Prince Somesvara. It registers the gift of the village Panupura to the Goddess Ambika of the locality Ambaratilaka by Mahamandalesvara Kumara Somesvara at the request of Savimayya, the army commander of Kollipaka-seven thousand. The second side contains the eulogy of Svamideva and mentions in the end that Somesvara erected this victory pillar after his victory over the lord of Trikalanga; after plundering his kingdom and capture of his elephants and inflicting a defeat over a Kumara whose identity is not disclosed. Svamideva Dandadhipa is said to have been a bee at the lotus feet of Hari, Hara, Jina and Buddha and was known as the uplifter of the four *samayas* i.e. of the above four seats. The third side repeats the *Prasasti* of Kumara Somesvara. Only interesting fact mentioned is his victory over the king of Dravila. He is said to have been the destroyer of the forest namely the horses, elephants and cavalry and the foot of the *Dravida* king. The fourth side contains an account of the preceptors of Kanurgana. It states that the *Manastambha* was caused to be erected in the shrine of the goddess Ambika by *Perggade* Keshiraja officer-in-charge of the religious establishment who was himself a devout Jaina.

(Also)

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961
Page No	: 16 and 17
Place	: Kolanupaka, Nalgonda District.
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla Vikramaditya VI
Inscription date	: 24th March, 1125 A.D.
Language	: Kannada

This is a unique record. It is engraved on the four faces of a pillar which is described in one place as Manastambha (pillar of eminence) according to Jina terminology, Kirti Stambha (pillar of fame) of the general Svamideva in another Jaya Stambha (pillar of victory) of prince Somesvara elsewhere. It is likely that originally it was set up as a Jaina monument and subsequently, though not much removed from point of time, it was utilised for commemorating the outstanding achievements of the two renowned dignitaries. The entire record appears to belong to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. It extols prince Somesvara who shortly after becomes the Chalukya sovereign known as Bhulokamalla Somesvara III. A mighty general of Somesvara was Svamideva or Sayimayya Dandanayaka.

The inscription on the first face commences by stating that the pillar was the pillar of fame of Svamideva set up in the site called Ambaratilaka. It is dated the Chalukya-Vikrama year 50, Visvavasu, Chaitra ba. 3, Monday, Uttarayana-Sankranti. The Sankranti was Mesha and not Uttarayana. Except for the Week-day which was Tuesday, the other details of the date correspond to A.D. 1125, March 24.

It registers gift of the village Panupura to the goddess Ambika of the locality Ambaratilaka, situated in his capital Kollipake by Mahamandalesvara Chalukya Ganga-permadi Kumara Somesvara at the request of Sayimayya, army-commander of Kollipake-Two-Thousand. The goddess Ambika must be the Sasanadevata of the Jaina Tirthankara Neminatha.

The epigraph on the second face contains the eulogy of the general Svamideva. In the concluding portion it states that the pillar of victory was planted by the king's son Somesvara who by his prowess worsted the lord of Trikalanga on the battle-field, overran his territory and captured his fierce elephants.

The inscription on the third face invokes the grace of the Yakshini, i.e, Ambika, upon her devotees. This is followed by the mention of the reign of Vikramaditya VI. Next comes the prince of Prince Somesvara and his general Svamideva.

The inscription on the fourth face contains an account of the preceptors of Kanur gana. It states that the Manastambha was caused to be erected in the shrine of the goddess Ambika by Pergade Kesiraja, officer in charge of the religious establishment, who was himself a devout Jaina.

This and other inscriptions from Kolanupaka establish the identity of the place with Kollipake, one of the early capitals of Western Chalukyas.

No. 367

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 335.
Place : Manthati.
Dynasty : Western Chalukyas of Kalyana.
Reign of :
Inscription date : 2nd December A.D. 1125
Language : Telugu.

Registers a gift of 12 *marttars* of land for the maintenance of *nanda deepa* to god *Bheemevara deva* by *Desetti Kamanayaka* on the occasion of *Uttarayana Sankranti*.

No. 368

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 37 to 40
Place : Anmolu, Nalgonda.
Dynasty : Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date : 11th century A.D.
Language : Telugu

This village is in Miryalaguda taluk, Nalgonda district. A stone pillar in the village contains the inscription on its three sides.

The inscription is in Telugu poetry of the 11th century A.D. Some lines on the second side are abraded and in the remaining portion there is no mention of date.

It refers to the conferring of chiefship (*Prabhutva*) on Prolaya as feudatory chief by Tondaya. As it is known from the last Telugu verse on the third side, Adapa Eraya obtained some rulership from Tondaya Raju of the Choda lineage. The matter contained in the first verse is not clear as some letters at the end of the lines are missing. The second verse mentions some minister of Prolamaraja, who is probably identical with Tondaraja. He obtained the grants of (Cha)gamari-twelve and (Do)didorti-twelve. A list of royal insignia which he obtained on this occasion, is given. Some portion of this side is lost and the remaining part mentions a betel-bag, a palanquine, some comfortable seats, (*Kancha gattu, tibbadi*); trumpets, conch shells, beating drums. (*gangu gondamu*), umbrellas, peacock fans, (*kham*) *vitnamu* (dress?) and riches, A few words like *'be kulu'* are unintelligible in their meaning.

The king Tondaya of Adichoda *kula* and of Kasyapa gotra appears to be identical with EruvaTonda, the husband of Mailadevi and the father of Udayaditya. Bhima and Gokarna are mentioned in the Panugallu inscription. (Corpus of Telangana Ins. Part 2. No. 36). If the identification suggested is acceptable it may be stated that he was a subordinate of Chalukya Emperor Tribhuvanamalla Vikramaditya VI (A.D. 1076-1126).

No. 369

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 39.
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Kalyana.
 Inscription date :
 Language : Kannada.

This inscription is dated C.V.E.....Rudri, Jayestha Amavasya, Solar eclipse. The inscription introduces the king's feudatory Mahamandalesvara Mallamanaraja of the Vaidumba family with titles. He is said to be the lord of Kalukadapura governing the district of Ayaje three hundred. It seems to register the gift of a village to *mahasthanadhipati*, Brahmarasi Bhattara for the worship etc. in the temple of Brahmesvara.

No. 370

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1959-60.
 Page No : 57
 Place : Alampur
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Kannada

This inscription is on a slab in the local museum. Damaged. Seems to record a gift of money to a certain Nayaka by Vyomasiva-pandita, Mallapayya and others.

No. 371

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1959-60.
 Page No : 57
 Place : Alampur
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Kannada

This inscription is on a slab in the local museum. Records a gift of the village Puvindur, situated on the banks of the Tungabhadra in Kanne-300 division, to god Brahmesvara at Alampura on the occasion of Karkataka-Sankranti. Brahmarasi-pandita was the recipient of the gift. Mentions a chief of Telugu-Choda family (name lost).

No. 372

Reference : Archaeological survey of India, Annual Report on

Indian Epigraphy for 1959-60.
 Page No : 57
 Place : Alampur
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI, ruling from Jayanthipura
 Inscription date :
 Language : Kannada

This inscription is on a slab in the local museum. Records a gift of Undaveli, Baruveli, Gudiyuru and Kadamburu in Ajaye-300 and another village in Kanne-300 to god Brahmesvara by the chief queen. The gift was made over to Dharanindrarasi-pandita.

No. 373

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 48
 Place : Parancheru, Sangareddy Taluk, Medak District.
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla VI
 Inscription date :
 Language : Kannada

This inscription is on two sides of a slab built into the wall of the southern gate of Jami-masjid. Fragmentary. Contains the genealogy of the Chalukya kings of whom Trailokyamalla (Somesvara I), Somesvara (II) and the latter's younger brother are mentioned. In characters of about the 12th Century.

No. 374

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 50
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla ruling from Manyakare
 Inscription date :
 Language : Kannada

This inscription is dated as Chalukya Vikrama 34. Virodhi, Vishnusamkranti. Records the gift of land including the one-third portion of the royal dues from the *talavritti* formerly granted to the Chenimche (?) *basadi* in *agrahara* Tandipamu-lanka which was a *prabhutva-agrahara* of Somanatha-bhatta and was included in Kalvachedu-40, to god Somesvara under orders from the king and at the request of *mahapradhana antahpura-verggade* Kalimayya and his younger brother Tikkapayya who was the *dandanayaka* of Kollipake-7000. Prince Somevara is stated to have been ruling over several territories including Kollipake-nadu.

No. 375

Reference : Archaeological survey of India, Annual Report on

Indian Epigraphy for 1961-62.
 Page No : 50
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla ruling from Kalyana
 Inscription date :
 Language : Kannada

Records a gift of the village Uddamdige included in Anemarga-70, free from all taxes, for repairs to the temple of god Somesvara and for feeding the ascetics therein by Tondaya - chodamaharaja of Kanduru, who was ruling over Kollipake-7000.

No. 376

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1980-81.
 Page No : 15
 Place : Hyderabad.
 Dynasty : Chalukyas of Kalyana.
 Reign of : Tribhuvana-malla Deva.
 Inscription date :
 Language : Kannada.

This inscription is on the three faces of a pillar in the museum. Refers to *mahamandal[es]vara* Somesvaradeva as the son of the king. He is credited with a number of titles like *Satyavakya-Kongunivarmma*, *Kolalapuravaresvara*, *Nanneyagamga*, *Chalukya-gamgapermmadi* etc. Records an undertaking given by the above chief to the *prabhus* of Kamchigomdapura including the organisation *nalvattokkalu* of the four *nagaras*, to grant several *gadyanas* to various persons including the *mahajana prabhu's Perggade* Kelidasayya is mentioned as the engraver of the record.

No. 377

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 51
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla ruling from Kalyana
 Inscription date :
 Language : Kannada

Records a gift of the village Rachervu in Kodada-12 for worship and offerings to god Vishnudeva by Tondayachodamaharaja of Kanduru, who was ruling over Kollipake-7000. The contents are repeated again in a verse at the end.

No. 378

Reference : Archaeological survey of India, Annual Report on

Indian Epigraphy for 1961-62.
 Page No : 51
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Sanskrit and Kannada

Records the gift of a village and mentions some *acharyas* of some *mathas* as the recipients of the gifts by Svamidandadhia while prince Somesvara was ruling from Kollipake.

No. 379

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 52
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla ruling from Jayanthipura
 Inscription date :
 Language : Kannada

Registers gifts of land at three *mattar* a piece by *sandhivigrahi dandanayaka* Kalimayya to (i) god Mallikarjuna Deva installed by his younger brother Tikkapayya, the *dandanayaka* of Kollipake-nadu, (ii) god Brahmedvaradeva of the same place installed by his son-in-law *pratikamta* Bammadeva-nayaka and (iii) *Svayanpaki* Mallu-bhattopadhyaya, with the permission of the king. A gift of one *mattar* of land to god (?) Prabhudeva is mentioned in the postscript.

No. 380

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 52
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla ruling from Kalyanapura
 Inscription date :
 Language : Kannada and Sanskrit

Records gift of ten *nivarttanas* of land each to the brahmanas Kesava-bhatta, son of Mailara-nayaka of Sandilya-gotra and Vamana-bhatta, son of Penna-bhatta of Bharadvaja-gotra under the main canal of the *Brihat-tataka* in the village Nelluti, and to Golaya-bhatta, son of Ellana-bhattopadhyaya of Harita gotra under the main canal of the village Vaddagicheruva, both situated in Kaluvachedu 40, a *kampana* of Kollipaka desa, by prince Somesvara. Besides 40 *nivattanas* of wetland and two house-sites were granted to each of the above mentioned donees in their respective villages.

No. 381

Reference : Archaeological survey of India, Annual Report on

Indian Epigraphy for 1961-62.
 Page No : 54
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla ruling from Kalyana
 Inscription date :
 Language : Kannada

This inscription is from a pillar in front of the Hanuman temple. Registers the gift of the village Sandularahalu (?) in Kodada-12 as *talavritti* to Ramesvara-pandita, disciple of Tejonidhi-pandita of the Kalamukha seet for worship and offerings, feeding the students and maintaining a *sattr* in the temple of Uttaresvara, by Tondayachola-maharaja of Kanduru who was governing Kollipake-7000. Mentions Ramesvara-pandita as the predecessor of Tejonidhi-pandita. Further gifts of money from the officials are also recorded.

No. 382

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 54
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : [Tribhuvanamalla]
 Inscription date :
 Language : Kannada

Broken pillar lying in the street. Fragmentary. Contains a genealogical account of the Chalukya family and refers to prince Somesvara and to the *mahadanas* such as *Gudaparvata*, *Sarkaraparvata*, *Lavanaparvata* and *Gosahasra*. Also refers to an officer (name lost) who bears the epithets *antahpuravergade*, *mahapradhana*, *Kannada-sandhinigrahi* and *dandanayaka*. Mentions god Appesvaradeva in a postscript.

No. 383

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 136
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date :
 Language : Kannada

This inscription is in the Somesvara temple. Dated C.V.E. 12, Prabhava and C.V.E. 16, Prajapati. Three fragments. Two pieces contain the *prasasti* of Chalukya Vikramaditya VI separately. Kanduru Tondaya Chola is said to be the donor in both the cases. Incomplete.

No. 384

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 57

Place : Burugugadda, Nalgonda District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date :
 Language : Kannada

Introduces the king's commander of the army Danda nayaka Anantapalayya, the ruler of Vengi-twelve thousand. It also mentions the exploits of Govindarasa and other accounts of the members of his family. It gives a brief description of Govindarasa's victories at Jananathapura (Draksharamam) and other places and the capture of Dube and Gonka (Gonka II of Velanandu).

No. 385

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 61 to 62
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI).
 Inscription date :
 Language : Kannada

Records some gifts to the god Vishnu by the king's feudatory Mahamandalesvara (To)ndaya Choladeva Maharaja of the solar race and Karikala lineage, lord of Koluru, who was ruling Kollipaka-Seven thousand.

No. 386

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 62
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date :
 Language : Kannada

This inscription dated C.V.E. 22, Isvara, Pushya ba.5, Thursday. Uttarayana Samkranti. Records the gift of the village Pakugunta to the god Svayambhu Somesvara of the capital Kollipaka.

No. 387

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 39
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Jayanthipura
 Inscription date :
 Language : Kannada

This inscription is dated C.V.E. 32, Sarvajit-Uttarayana Samkranti. Records the grant of Villages in Aije-300 to the god Brahmesvara of Alampura by Abhinava Sarasvati, probably Chanda Devi the chief queen of Tribhuvanamalladeva.

No. 388

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 39 and 40
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI) ruling from Jayanthipura
 Inscription date :
 Language : Kannada

This inscription is dated C.V.E.2, Kalayukta, Pushya ba. 3, Monday, Uttarayana Samkranti. Registers an endowment of Langanavavi to Somesvararasi Bhattaraka *mahasthanapati* for the benefit of Brahmesvara by mahamandalesvara Malla Maharaja of the vaidumba family who was administering Ayaja-300.

No. 389

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 40
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date :
 Language : Kannada

This inscription is dated Dundubhi, Asvija...Monday (other details lost). It registers a gift probably to the god Brahmesvara by *Perggada* Mallapayya together with *padamula parivara*.

No. 390

Reference : Inscriptions of Warangal District. (2016)
 Page No : 44 to 45
 Place : Bairanapalli, Warangal District.
 Dynasty : Western Chalukya
 Reign of : *Tribhuvanamalla* (Vikramaditya VI)
 Inscription date :
 Language : Telugu

This inscription is inscribed on a pillar in the old Jaina temple outside the village. It records that Mallireddi of Vitti *kula* and the lord of Bekkallu granted some land for the worship of the god set up by him and for the feeding of the ascites. The grant was made into the hands of Srimat Gunasena paramatma-dhyana-devara. The donor may be identified with his namesake mentioned in the previous number.

No. 391

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1961-62.

Page No : 47
 Place : Gangapuram, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Kannada

This inscription is on the second face of the slant set up near the tank called Nainbulakumta. Registers a gift of 3 *mattar* of wetland and 33 *mattar* of *karamba* measured by the *Sanivarasiddhiya-kolu* and irrigated by the tank called Bhimasamudra. Also records the gift of a flower garden, an oil-mill and house-sites for offerings to the god and the feeding of ascetics in the temple of Bhimeswara situated to the west of Trailokyamalla-kesavapura by mahapradhana Mahesvara-dandanayaka.

No. 392

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 56
 Place : Bodhan, Nizamabad District.
 Dynasty : Chalukya of Kalyana
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Sanskrit and Kannada

This inscription is on the top of the fort facing the newly discovered Ekachakresvara temple. Badly damaged, seems to register some gifts to a Jaina establishment, the nature of grant which is not clear. Refers to a family of *sreshthins* of which a lady called Nalikambika is mentioned.

No. 393

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1973-74.
 Page No : 31
 Place : Ramalingagudem, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date :
 Language : Telugu

This inscription is on a slab laying on the roadside near the hill. Records the grant of the village Tippaparti on the occasion of Uttarayana-sankranti to Kavaliya Brahmadevayya by *Mahamandalesvara* Kamduri Bhimana-choda maharaja. At the end the names of the signatories Kavaliya Brahmadevayya, *Sarvadhyaksha* Peggada Kamanayya and Peggada Yirugamayya are mentioned.

No. 394

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 169 and 170

Place : Kolanupaka, Nalgonda.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Telugu, Sanskrit and Kannada.

Begins with invocation to the God *Vishnu* (Murali) and his consort Lakshmi. It then mentions the eulogy of the Chalukyas, and mentions the kings Satyasraya, Ahavamalla and Vikrama Chakravarti, while Tribhuvanamalla was ruling from his capital Kalyanapura, his son Kumara Somesvara, conquered with his prowess, the entire earth, under his orders, were donated 10 nivartanas of land in Kaluvacheru Kampana in Kollipakadesa, along with all tanks and canals to Kesavabhattopadhyaya who belonged to Sandilya gotra. Similarly, 10 nivartanas in the village Vaddagicheruvu, to Golaya Bhattopadhyaya son of Ullana Bhattopadhyaya of Harisi gotra. Other beneficiaries were Kesava Bhattopadhyaya of Neelluth grama, Vamanabhata, son of Ponnabhata of Bharadvaja gotra.

No. 395

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 27
 Place : Bothpur, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date :
 Language : Kannada

This inscription is dated C.V.E. (46), Plava, Sravana amavasya, Sunday. Records the achievements of Kumara Tailapa Son of Chandaladevi. He was ruling from his *nelavidu* at Koluru with his queen Lakshmadevi, sons Permadi Deva and Bikkadeva. It also registers the gifts of the village Badambudu situated in Kanduru 70, a nurumbada to the God Ramesvara of Nekkonda for the worship and offerings to the god and for the repairs of the temple and for feeding the ascetics residing there by Kumara Tailapa. The titles of the prince namely Vengisa *vana dava dahana* and Chola Kula *kumudini* martandi mentioned in the previous records occur in this inscription also.

No. 396

Reference : Indian Archaeology 1960-1961, A Review.
 Page No : 43
 Place : Pudur, Mahbubnagar.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla (Vikramaditya VI)
 Inscription date :
 Language :

The inscription registers endowments of land, a garden and certain incomes to god Parsva Deva by *mahamandalesvara* Jattarasa of Punduru in the twelfth year of the reign of Tribhuvanamalla (Vikramaditya VI).

No. 397

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 170
 Place : Kolanupaka, Nalgonda.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Telugu and Kannada

There are two records. No.1 dated in C.V. 12 records a gift of land measuring 25 mas, near Dandavagu in Anemarga, towards while washing, renovation and feeding the ascetic of the temple of Somesvara, as free from all encumbrances by Kanduru Tondaya Chola Maharaju, ruling over Kollipaka 7000, feudatory of Vikramaditya VI. No.2 dated 4 years later i.e. C.V.16, records another gift to the same donor i.e. Kanduru Tondaya Chola, on the occasion of solar eclipse.

No. 398

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 248 to 251
 Place : Musapet.
 Dynasty : Western Chalukyas of Kalyana.
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date :
 Language : Kannada
 Script : Telugu-Kannada

This inscription is in the compound of the temple of Sri Ramalingeswara, on hillock. Records some grant (details not given) by a *mahamandalesvara* (name lost) to Lord *Ramalingesvara* for the daily *gandha*, *dhupa* and *naivedya*. Also mentions a teacher *Mevija*.

No. 399

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 252 to 254
 Place : Burugugadda
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date :
 Language : Kannada
 Script : Telugu-Kannada

This inscription is to the east of Varaha Narasimha temple near Chinna lankela bavi. Damaged and fragmentary. Inscription refers to the reign of the Western Chalukya king *Tribhuvanamalla Vikramaditya VI*. It introduces the king's commander *danda nayaka Ananta palayya* and the minister *Banasuvergga*.

No. 400

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 256 to 257
Place	: Kudalisangamesvaram.
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Tribhuvanamalla Vikramaditya VI
Inscription date	:
Language	: Kannada
Script	: Telugu-Kannada

This inscription is on a pillar in the *mukha* mandapa of the temple. It registered a gift of 10 *puttis* of paddy land and 10 *gadyanas* (gold coins) to boat men and made arrangements for free ferry for the pilgrims to cross the river by the queen *Mailaladevi*, wife of *mahamandalesvara Vira Kesava deva*. *Mailaladevi* was a daughter of *Tribhuvanamalla*.

No. 401

Reference	: Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No	: 171 and 172.
Place	: Kolanupaka, Nalgonda.
Dynasty	: Western Chalukya
Reign of	: Tribhuvana Malla
Inscription date	:
Language	: Telugu and Kannada

States that while Tribhuvanamalla was ruling, his son Kumara Somesvara, was exercising authority over Kolipaka-7000, when, Sandhivigrahi Dandanayaka Kalimayya, at the request of Asagarasa made a gift of 12 mas of gadde land to the west of Jagaddhu narayanapura, in Ramakkeri, to the temple of Mallikarjuna, built by Dandanayaka Tikamayya.

No. 402

Reference	: Indian Archaeology 1978-1979, A Review.
Page No	: 76
Place	: Alampur, Mahbubnagar.
Dynasty	: Chalukya
Reign of	: Tribhuvanamalla (Vikramaditya VI)
Inscription date	:
Language	: Kannada

The inscription dated in Saka 1184 (A.D. 1262) ? of the time of Tribhuvanamalla (Vikramaditya VI), records the renovation of a pillar (*kambam*) of the temple of Brahmesvaradeva by Bammiseti for the merit of *Cheraku-Murari Ketaya*, *Danay-Murari Immadi-Devaya*, *Dushtarankusa Annaya* and *Jagadala Marayya*.

No. 403

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 172
 Place : Kolanupaka, Nalgonda.
 Dynasty : Western Chalukya
 Reign of : Tribhuvana Malla
 Inscription date :
 Language : Telugu and Kannada

Records 12 mas of wet land was made as gift to the God Aditya, by *Kumara Somesvara*, as free from all encumbrances. It also states that *mahapradhana* and *dandanayaka Kalimarasa* made some gifts of land in Kollipakanadu in which figures *hiriya kalva of Ittikala* where some nirmala was given as gift.

No. 404

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 173 to 175
 Place : Patancheru, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Deva
 Inscription date :
 Language : Kannada

This incomplete inscription is on a pillar by the side of the road in the village. It belongs to the Western Chalukya king Tribhuvanamalladeva. Opening lines are missing. It gives the genealogy of the Western Chalukyas of Kalyana from Ayyana. Vikramaditya VI is said to have seized the throne from his brother Somesvara by the prowess of his own arms.

No. 405

Reference : Corpus of Inscriptions in the Telangana Districts,
 Part- VI, 1973.
 Page No : 14 to 18
 Place : Bairanipalli, Jangon Taluk, Warangal District.
 Dynasty : Western Chalukya
 Reign of : Vikramaditya-VI
 Inscription date :
 Language : Kannada

The record mentions that while Vikramaditya VI was ruling in happiness in the *nelavidu* of *Kalyana* his subordinates, the *Dandanayaka*, the two *karanams*, the twelve *Nayakas*, of Bhuvanagiri, (the provincial capital) were entrusted with the execution of the charity to *Vittakulatilaka Jinalaya* of *Bakkalla*, made by Birama Reddy at the time of the consecration of the Basadi (Jinalaya) built in C.V. 32. *Vaisakha* Su. 5. Thursday for white-washing, and repairs and for feeding the monks. The expenses for the maintenance of this *Talavritti*, are to be met from the revenues collected as follows. It proceeds from *Mavina* Ratana-to the south-east of it. 20 *Marturs* of *Kerambas* presumably land, cultivated from the tank named *Yerayamayyanakera*, 2 marturs of wetland (garden etc..) irrigated in the months of Kartika and

Vaisakha-coconut groove on the bank of the *Palavalige tore* (stream) one oil mill, for *Nanda devi*: five *Kolaga* (measure) of paddy from the income of each of the looms in the village, ten *mattars* of land (?) given by Punni Reddi of *Rembala*, etc., Rochika belonging to the fourth caste is mentioned at the end of the inscription who appears to have embraced Jainism (?).

No. 406

Reference : Corpus of Inscriptions in the Telangana Districts,
Part- VI, 1973.
Page No : 18 to 22
Place : Pattancheruvu, Sangareddy Taluk, Medak District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalladeva
Inscription date :
Language : Kannada

This incomplete inscription belongs to the Western Chalukyan king Tribhuvanamalladeva. Opening lines are missing. It gives the genealogy of Western Chalukyas of Kalyani from Ayyana to Vikramaditya VI who is said to have seized the throne from his brother Somesvara by the prowess of his own arms. His titles:

*"Cholavanipala kuladri vajro
Gaudavanisabja vanadvipendra
Chalukya Permanadi namadhe yah
Sri Kuntalorvi tala chakravarti....."etc.,*

and refers to his founding of the *Chalukya Vikrama Era..... "Avishkritam Chalukya vira Vikramakalah."* It also mentions his subordinate Sankarasu of *Karmanvaya* and his wife *Bhamkambika* etc.....

Date is not clear.

Another Inscription in the same place.

The fragmentary inscription perhaps belonging to the Western Chalukya period refers to the construction of a temple by....Amalayamayya *Dandanatha*. Interesting details are given about the construction of different parts of the temple *Vimana* etc., according to *Sri Vidhana*, etc. At the end of the inscription (Part A) a reference is made to some *Nagara Mukhyo*, while another piece refers to one Malladeva.

No. 407

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 175 to 178
Place : Mirdoddi, Siddipet Taluk, Medak.
Dynasty : Western Chalukyas of Kalyana
Reign of : Tribhuvanamalla deva.
Inscription date :
Language : Kannada.

This inscription is on a pillar in the forest outside the village. The inscription is partly illegible. It records the gift of *vruttis* and lands to a temple [name lost] by *Pallinati Betarasar*, who was in the service of the Kakatiya chief mahamandalesvara Betaraja. The donor is described as the anakara of Vengi Chalukyas and lord of Nagarjuna Palli.

No. 408

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 178 to 179
 Place : Kondapaka, Siddipet Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla deva.
 Inscription date :
 Language : Kannada.

This inscription is on a boulder near the shiva temple on a hillrock. It is incomplete. Seems to record some gift in the presence of the goddess *Bhagavati* of *Kondapaka* by the queen Lakshmadevi.

No. 409

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 63 to 64.
 Place : Panugallu, Nalgonda District.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla (Vikramaditya VI.) ruling from the Kalyana.
 Inscription date :
 Language : Kannada.

Damaged. Describes a subordinate officer, a Mahamandalesvara (name lost) who is said to have secured his office from the King's son Tailapadeva. Gokarna is also mentioned.

No. 410

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 31 to 33
 Place : Kolanupaka.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla.
 Inscription date :
 Language : Telugu and Kannada.

This inscription is on a stone in the Chandikamba temple. States that, while the Chalukya emperor was ruling the kingdom of the earth from his *nelevidu* at Kalyanapura, his subordinate Mahamandalesvara Kanduri Tondaya Chola Maharaju, who was governing Kollipaka-7000 in happiness made a gift of Racheruvu in Kotapanneradu for the *anga* and

rangabhogas of the god Vishnudeva on the occasion of Uttarayana Samkranti of C.V.16, Prajapati.

No. 411

Reference : Inscriptions of Warangal District. (2016)
 Page No : 44 to 45.
 Place : Bairanapalli, Warangal District.
 Dynasty : Western Chalukya.
 Reign of : *Tribhuvanamalla* (Vikramaditya VI).
 Inscription date :
 Language :

This inscription is inscribed on a pillar in the old Jaina temple outside the village. It records that Mallireddi of Vitti *kula* and the lord of Bekkallu granted some land for the worship of the god set up by him and for the feeding of the ascites. The grant was made into the hands of Srimat Gunasena paramatma-dhyana-devara. The donor may be identified with his namesake mentioned in the previous number.

No. 412

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 71 to 73
 Place : Kolanupaka
 Dynasty : Western Chalukya
 Reign of : *Tribhuvanamalla* Vikramaditya VI
 Inscription date :
 Language : Telugu and Kannada

This inscription is on a stone near Kasibugga. States that, while the Chalukya emperor Tribhuvanamalladeva was ruling the kingdom from his *nelevIdu* at [- -] nyakereya, Chalukya Ganga Permanaḍi Kumara Somesvara Deva who was ruling Kollipaka-nadu and several other countries, seems to have made at the instance of the Peggade Mahapradhana, Maneverggada, Kannada Sandhi-vigrahi, Dandanayaka Kalimayya, some gift to a certain Doyamayya.

No. 413

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 73 to 74
 Place : Panugallu.
 Dynasty : Western Chalukya.
 Reign of : *Tribhuvanamalla* Vikramaditya VI.
 Inscription date :
 Language : Telugu and Kannada.

This inscription is on a stone built into the wall of Venkateswara temple. Fragmentary. The inscription pertains to the Chalukya emperor Tribhuvanamalladeva (Vikramaditya VI) who is said to have been ruling from the Vijaya-skandhavara (Victorious cantonment) at

Kalyanapura. Date is built in. Only *Chalukya vikrama-saka*, and *sukla-dasami-yuktarkavara* are visible. It also mentions the emperor's son Tailapadeva. It probably registers the gift by some member of the Kamduru Choda family, perhaps Tammu Bhima.

No. 414

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 74 to 77
Place	: Burugugadda
Dynasty	: Western Chalukya
Reign of	: Tribhuvanamalla
Inscription date	:
Language	: Telugu and Kannada

This inscription is on a stone slab near the well. The end of the record is completely damaged; and nothing can be made out of it. It seems to record a gift made by Govinda Dandanayaka, nephew of Anantapala Dandanayaka, the famous brahman general of the Chalukya emperor Tribhuvanamalla. The record which begins with the usual later Western Chalukya prasasti states that, while Tribhuvanamalla was ruling the ever growing empire, his *mahapradhana*, and *banasa-Verggada* Anantapala Dandanayaka was governing Vengi-12000 and Yanmadala-6000; and that Dandanayaka Govindarasa attacked Jananathapura, plundered all the property of Kumara, captured Dube and Gonka, defeated the king of the Cholas and burnt the city of Bengi (Vengi). The inscription then goes on to trace the descent of Govindarasa both from the paternal and maternal side. It then introduces Ganesvarachamupa, the best among the brahmanas of Madhyadesa; his elder brother Padmanabha had a son named Krishnaraja; so much about the paternal lineage. On the maternal side, it begins with Bhima Dandanatha, the lord of the Samanta-Chakra (the circle of the feudatories) and the destroyer of the armies of the enemy; his son was Mahesvara Dandanatha, the *mula-stambha* (the principal pillar) supporting the Chalukya family. His son was Anantapala-Dandanayaka, who defeated the Chola army, plundered the country as far as Kanchi and obtained the title Chola-kataka-Churakara (the plunderer of the Chola army). His sister (Padumala) married Krishnaraja; (and they had two sons, Govindaraja and Lakshmanadandanatha).

(Also)

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No	: 15 and 16
Place	: Burugugadda, Nalgonda District.
Dynasty	: Western Chalukya.
Reign of	: Tribhuvanamalla Vikramaditya VI
Inscription date	:
Language	: Kannada.

This damaged and fragmentary inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI (A.D. 1076-1126). The date portion is lost.

It introduces the king's commander of the army, Dandanayaka Anantapalayya holding among others the designations, Grant Minister and officer in charge of Home Affairs, who was ruling the province of Vengi Twelve Thousand and another reign whose name is lost. This is followed by the description of the exploits of the general Govindarasa. The remaining portion of the epigraph gives an account of Govindarasa's family, narrating the achievements of some of its members.

No. 415

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 78
Place : Elesvaram.
Dynasty : Western Chalukya.
Reign of : Tribhuvanamalla.
Inscription date :
Language : Telugu and Kannada.

This inscription is on one side of a pillar preserved in the Khajana building Museum, Golkonda. Records the gift of the villages of Gummalamu, Krottaluru, Eyipuru, Pagada, and the Chhevudladi part of Elesvaram, for the *anga* and *ranga-bhogas*, incense, lamp and offerings in the temple of the god Elesvaradeva by Chalukya Tribhuvanamalladeva.

No. 416

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No : 127.
Place : Dundigal, Medchal District.
Dynasty : Western Chalukya.
Reign of : Vikramaditya VI Tribhuvana Malla.
Inscription date :
Language : Telugu and Kannada.

Begins with the prasasti of *Vikramaditya* and his feudatory (name lost) who bore the epithets *mahamandaleshwar*, *Samasta Vidya parovara parayana*, *Subhata Narayana*, *Sangrama Rama*, *Parakrama Bhima*, *Kaliga lankusa* who made a gift of 2 mas of karamba for 22 basadis, and 2 mas of garden land as per devamana in *Nagaturu* situated in Migalanadu a sub division Kasanadu. It also extols the virtuous nature of *Lakshmi Nalame*, wife of *Muppana*, who is compared to *Lakshmi* in beauty. *Bhudevi* in patience and *Sarasvati* in speech and intelligence.

No. 417

Reference : Andhra Pradesh Government Archaeological Series
No-3 Kannada Inscriptions-1961.
Page No : 18
Place : Kolanupaka, Nalgonda District.
Dynasty : Western Chalukya
Reign of : Tribhuvanamalla Vikramaditya VI
Inscription date :
Language : Kannada

This damaged inscription refers to the reign of the Western Chalukya king Tribhuvanamalla Vikramaditya VI. The details of the date are missing.

It introduces the king's feudatory Mahamandalesvara Kondaya Choladevamaharaja, of the solar race and Karikala's lineage, lord of the foremost town of Kolur, who was ruling the province of the Kollipake-Seven-Thousand.

The epigraph records a gift to the god Vishnu by this chief.

No. 418

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 91
 Place : Durki, Banswada, Nizamabad.
 Dynasty : Western Chalukya (Kalyana)
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date :
 Language : Telugu and Kannada.

Beginning of the inscription lost. It mentions a certain maha samantha and maha prachanda Padmanabhayya. Grant portion damaged. Mentions *Gavundas* and *Ganuga Sunka* (levy on oil mill).

No. 419

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 106 to 109
 Place : Chandupatla.
 Dynasty : Western Chalukya.
 Reign of : [Tribhuvanamalla]
 Inscription date :
 Language : Telugu and Kannada.

This inscription is on a stone set up in the wall near the old Shiva temple. The inscription is in Kannada verse. It records the construction of the temple to the god Viddesvara installed by Vidda-dandanayaka and the well called Vidyadhara-tirtha by the same. It gives a lengthy account of the family of *Viddadandanayaka*.

No. 420

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 115 to 117
 Place : Aler, Bhuvanagiri.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Telugu and Kannada

This inscription is on a stone lying near the stream by the road to Kolanupaka. The inscription refers to the prosperous reign of Tribhuvanamalladeva ruling from Jayantipura. It mentions Somanayaka, the *savaddore* of Aleru-40, certain Vemiradi and Budiradi. Other details are not known, as the record on the III and IV sides is illegible.

No. 421

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992).
Page No	: 117 to 122
Place	: Chandupatla, Bhuvanagiri.
Dynasty	: Western Chalukya
Reign of	: [Tribhuvanamalla deva]
Inscription date	:
Language	: Telugu and Kannada

This inscription is on a broken stone pillar near the ruined Siva temple. The record gives the genealogical list of the Chalukyas beginning from Satyasraya, his son Jayasimha, his son Ranaraga, his son Polakesi, his son Kirttivarman, his brother Mangalarnava, Kirttivarman's son Satyasraya, his son [Na]davarideva, his son Adityavarma, his son Kirttivarman, his uncle BhimaparAkrama, his son Kirttivarman, his son Tailapadeva, his son Vikramaditya, his son Bhimaraja, his son Ayyanayya, his son Vikramaditya, his son Tailabhupa, his son Satyasraya, his son Dasavarma, his son Vikramaditya, his son Jayasimha etc., (.....) and his brother Vikramaditya. The subordinate of the last named king was Viddamayya-dandanayaka, who is said to have installed the deity Viddesvara at Chandrapattana. He is also stated to have made some land gifts at several places in the [Kolli]paka-nadu to the god.

No. 422

Reference	: Indian Archaeology 1962-1963, A Review.
Page No	: 49
Place	: Mahbubnagar
Dynasty	: Chalukya
Reign of	: Vikramaditya VI
Inscription date	:
Language	: Kannada

Two of them from Maddurum in Kannada, refer to *maha-pradhana danda-navaka* Rudrabhattopadhyaya as the *aradhya* of the king, i.e. Vikramaditya VI of the Chalukya family, and governor of Ayije-300 division. *Maha-samanta* Hallavarasa of Pundur and *maha-mandalesvara* Kavana-chola-maharaja of the Telugu-Choda family figure in two other records as the feudatories of the same king. The former of these two made a gift of land in Madduru and Rekaluru for worship of the god Chintaka-Rechesvara and also for the maintenance of musicians and artists.

No. 423

Reference	: Andhra Pradesh Archaeology A Review 1987-2001. (2002)
Page No	: 101.

Place : Pulkal, Banswada, Nizamabad District.
 Dynasty : Western Chalukya of Kalyana.
 Reign of : Tribhuvanamalla.
 Inscription date :
 Language : Telugu and Kannada.

States that while *Tribhuvanamalla* was ruling, a certain *Bammisetti* and *Malli setti* made a grant of 5 mas, of land to God Nakarisvara and Mailala, another side contains, C.V. date 16, Chitrabhanu, Pau, ba; 3, Mangalavara Sankranti, it is incomplete.

No. 424

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 122 to 123
 Place : Panugallu, Nalgonda Taluk.
 Dynasty : Western Chalukya
 Reign of : Tribhuvanamalla
 Inscription date :
 Language : Telugu and Kannada

The record is partly damaged. Mentions Tailapa, the son of the emperor, and seems to record Sift to a brahmana, son of Vaidyanatha in Gokarna-brahmapuri, probably by Mahamandalesvara Bhima Choda who is said to have obtained the whole of Kanduru mandala as fief from Tailapa. Details not clear.

No. 425

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 125 to 126
 Place : Bhuvanagiri.
 Dynasty : Western Chalukya.
 Reign of : Tribhuvanamalla.
 Inscription date :
 Language : Telugu and Kannada.

This inscription is on a slab set up in front of the Masjid. Fragmentary. It seems to record some gift to the god Bhimanarayana of Bhuvanagiri by Soddalayya dandanayaka, the officer in-charge of Bhuvanagiri (fort) of some *drammas* out of the herjjumka. From the eulogy of Bhima Dandanayaka in the beginning, it seems that the god Bhimanarayana was installed by him.

No. 426

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 151 and 152
 Place : Yeleswaram, Nalgonda District.
 Dynasty : Chalukya
 Reign of : Tribhuvanamalla
 Inscription date :

Language : Telugu

This inscription is on Kazana building, Golconda, records a gift of three villages Gummaluru, Krottaluru, Epuru and some land by the side of the river Ghat to Yaleswara Deva by Chalukya Tribhuvana Vallabha Malladeva. The epithet, 'Chalukya Tribhuvana Vallabha' is similar to that of Chalukya Vikramaditya VI (1076 to 1125 A.D.) namely Tribhuvanamalla. The donor of the grant seems to be a petty chief of Telugu Chodas.

No. 427

Reference : Archaeological Survey of India
Annual Reports on Indian Epigraphy 1957-58
Page No : 23
Place : Hanumakonda, Warangal District.
Dynasty : Chalukya of Kalyana
Reign of : Tribhuvanamalla
Inscription date :
Language : Kannada

This inscription is on a broken pillar kept in front of the Rajaraja Narendra Library. Fragmentary. Begins with the *prasasti Svasti-sri samasta-bhuvanasya*, etc. Mentions Teliki-1000

No. 428

Reference : Epigraphia Andhra Volume-IV 1975
Page No : 49 to 53
Place : Jadcherla and Badepalli, Mahabubnagar District.
Dynasty : Chalukya
Reign of : Bhulokamalla or Somesvara III
Inscription date : A.D. 1125-1126
Language : Kannada

Jadcherla Jain Inscription of the time of King Bhulokamalla

by

G. Jawaharlal, M.A. Anantapur

The inscription, edited below, has been unearthed recently when the villagers constructed the cultivation in the premises of the Panchayat Samiti office of Jadcherla. It is a Jaina inscription (Jainasasanam). The record comprises 42 lines of writing. The writing is in a state of good preservation throughout.

The emblems at the top of the stone are; In the centre, a Jain figure, Squatting cross-legged, with two attendants on either side with chowries in their hands. Below the attendants there are two chowries on either side of Jaina ascetic. Over the head of the Jaina figure, there is a trilinear umbrella; and above, the sun, and on the proper right of the ascetic, a cow with the moon above it. Thus the record exhibits some of the Jain *pratiharas*, if not all.

The characters of the record are of the old Kannada variety commonly found in the inscriptions of 12th century A.D. They are in round shape and well executed. They own no peculiar features deserving special attention. The use of the spirals instead of strokes for making the punctuation may be noted in some places. The orthographical traditions of the age,

such as the doubling of the consonant in a conjunct after 'r' are generally maintained. A noteworthy feature of phonetic transformation wherein the consonant 'r' is changed to 'l' may be treated in a few instances. They are *sarṇṅgaldir* in line 13, *enisineglḍi* in line 14. The language is Kannada in prose and verse. One benedictory in the beginning, and another imprecatory verse at the end, are in Sanskrit.

The benedictory verse is in praise of the doctrine of Lord Jina, overlord of the three worlds (*Trailokyānatha*) and which bears the glorious and supremely profound *Syadvada* (theory of May-be) as its infallible characteristic mark. It refers to the reign of the Chalukya king, Bhulokamalla who bore the title '*Sarvajña-Chakravartī*' (the omniscient emperor) and who is also stated to have been ruling from Kalyana. The record then states that Tailapadeva, the younger brother of the king Bhulokamalla, was ruling over Kandur-nadu.

The inscription is dated Saka 1047, Krodhana, Phalguna su. 15 (Pournamasi) Brishaspativara Somagrahana, corresponding to A.D. 1125-1126, February 19, Thursday. The date this is given in the present record seems to be spurious in the light of the following two epigraphs. According to the Duggavatti epigraph of Tribhuvanamalla Vikramaditya VI, which is dated Saka 1049, Prabhava, Pusa su.1, padiva, Advāra and corresponds to A.D. 1126, December, 16 Thursday, not Sunday as stated, it is obvious that Vikramaditya VI was still on the throne upto A.D. 1126 December 16, if not further.

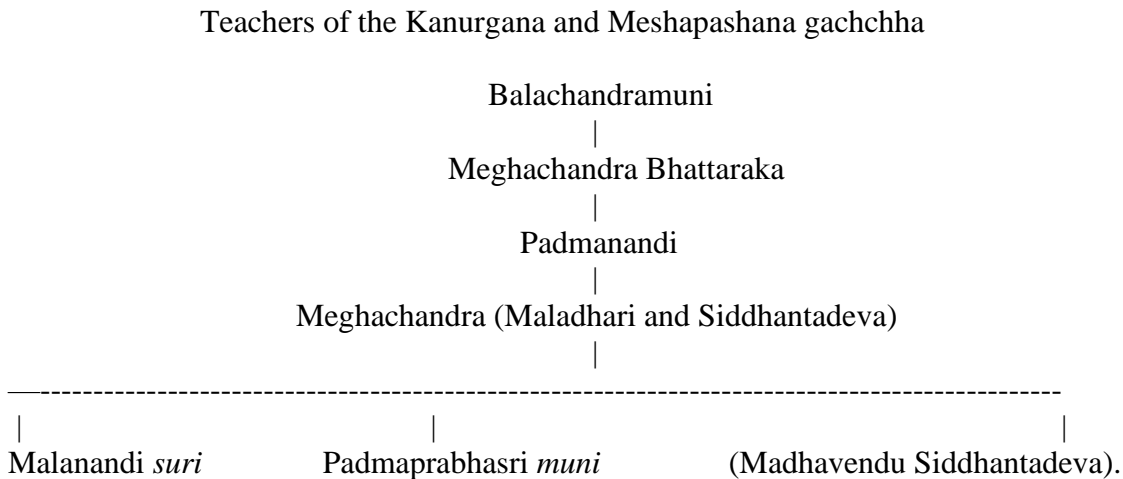
On the other hand, the Patancheru grant of the king Bhulokamalla Somesvara III states specifically that king Bhulokamalla's coronation took place on Phalguna su 7 Sunday, in the Chalukya Vikrama Year 51, Prabhava. The christian equivalent of this date would be A.D. 1127 February 20. It is now clear from the above records that the king Vikramaditya VI was still on the throne upto A.D. 1126, December, 16, and king Bhulokamalla's coronation took place in A.D. 1127, February 20. Since the present record informs us clearly that the king Bhulokamalla has already been ruling from Kalyana, it must have been issued only after the Patancheru grant, which states specifically that the king Bhulokamalla's coronation took place in A.D. 1127 Feb 20. Besides, the present record is also incorrect in its details, as there was no lunar eclipse in the Krodhana-*samvatsara* as stated. In the reign of the king Bhulokamalla, only two lunar eclipses occurred in Phalguna. One is on Phalguna 15, in S. 1053 Virodhi which corresponds to A.D. 1132, March 3, Thursday and another on Phalguna su. 15, Paridhavi in S. 1054 which is equal to A.D. 1133, Feb. 21. Tuesday. Perhaps the present record might have been issued in S. 1053, Virodhi (=A.D. 1132, March), as the details of the present record tally (to some extent) with the above particulars except with the *samvatsara* (i.e. Virodhi) on which date the lunar eclipse took place. The engraver of the present record seems to have written Krodhi for Virodhi; even then the Saka year 1047 is definitely wrong.

The present inscription further informs us that when the prince (*Yuvardja*) Tailapa was ruling over Kandur-nadu in the year S.1047, a certain merchant Bammisetti of the Virabalanjiga community, is said to have constructed a *chaityalaya* (*basadi*) the deity of which is Parsvanatha (23rd teacher of *tirthankara*) at Gangapura (line 22) after washing the feet of Meghachandra Siddhantadeva. It is further stated that the merchant guild, for the maintenance of this Jain *basadi* or *Chaityalaya* endowed it with certain levies collected from each shop and business transactions, Additional grants in the form of grain, ginger, oil and betel leaves etc. are said to have been made by Bammisetti himself, merchants and other residents of Gangapur as well as inhabitants of the neighbouring villages.

While introducing a particular teacher it was the common practice to mention the *Samgha Gana* and *Gachcha* to which he belonged. It is also observed that the terms “*Gana* and *Gachcha*” are sometimes treated as synonymous. This practice was widely prevalent in Karnataka as well as in Andhra-desa. Similarly the present record introduced the illustrious Mulasamgha before introducing Meghachandra. The Mulasamgha seems to be the most predominant monastic order of the Jain Church in South India, as it figures prominently in the Jaina epigraphs. In an inscription from Shravanabelagola (No. 254) dated in A.D. 1398. Arahadbali is said to have divided the Mulasamgha into four subdivisions, *viz.*, the Sena, Nandi, Dēva and Simha. Besides, Kanurgana was another branch of the Mulasamgha. It arose out of the ascetic line of Kondakunda. The renowned Meshapashapa-*gachchha* might have been an off-shoot of Karnur or Kanur-gana.

In this illustrious gana and renowned *gachchha* (*prasiddha-gachchha*) hailed the preceptor Meghachandra Bhattaraka who bore the epithet Siddhantadēva [i.e. master of Philosophy]. Here we turn to the Govindapuram inscription of Medaraja dated A.D. 1122 where we come across for the first time the line of preceptors belonging to the Krantir gana and Meshapashapa *gachchha*. In that inscription we are told that Balachandramuni's disciple was Meghachandra Bhattaraka whose pupil was Padmanandi. His disciple was Meghachandra Siddhantadeva. A peep into the contents of the Kolanupaka inscription dated C.V.50 (A.D. 1125) also discloses the pedigree of the preceptors of Kanurgapa. According to the Kolanupaka inscription, Meghachandra who bore the epithets Maladhari and Siddhantadeva, is said to have the following pupils. Malanandisuri, Padmaprabhasrimuni, and Madhavēndu (agrasishya) who is also Siddhantadeva. Here inclined to think that Meghachandra Bhattāraka of the present record is identical with Meghachandra of the Kolanupak record and Meghachandra Siddhantadeva of the Govindapuram epigraph, as they belong to the same gana and *gachchha* (i.e. Kanurgana Meshapashana *gachchha*) and to the same period (i.e. 12th century A.D.). Moreover, it is also evident that Meghachandra Siddhantadeva of the above three records is said to have installed Parsvanatha (23rd Tirthamkara) only.

Relying on the three records *viz.* the Govindapuram record of Medaraja, Kolanupak epigraph of Tribhuvanamalladeva and the present record the pedigree of the preceptors of the Kanurgana and Meshapashana *gachchha*, may be arranged tentatively as follows:



It may also suggest here that the ascetic Meghachandra appears to have been chosen by the merchant guild as the presiding Priest of the Jinalaya or *Chaityalaya* of the present record.

Before concluding this study author venture to say here that the Jinalaya of Gangapur which is said to be dedicated to Parsvanatha (23rd *tirthankara* or pontiff), is identical with the Jaina *basadi* of Gollathagudi which is adjacent to Gangapur of our record. If the above identification is correct, it throws a flood of light on the antiquity of Gollathagudi where the department of Archaeology and Museums, Andhra Pradesh has been conducting excavations. Now it is clear from this record that the *basadi* of Gollathagudi is known to have been constructed in the 12th century A.D. by Bammiseti belonging to the Virabalanjiga community and the deity of which is Parsvanatha and not Mahavira (line 22.....*Bammiseti yettisida-Sri Gangapurada-Chaityo lada-Parsvanathadeva*).

A few names bearing geographical significance are met with in this inscription and happily all of them can be identified with their modern survivals. The rajadhani Kalyanapura (line 5) is modern Kalyāna in the Gulbarga district and Gongapura (line 22) is identical with modern Gangapur, 3 kms. away from Jadcherla, Mahabubnagar district. Kandūra-Nadu is identical with Kandur-one thousand region which, according to several inscriptions of the Chalukya period, seems to have extended upto Pānugallu in Nalgonda district.

A few expressions *Haga*, *Adake*, *Gidda*, *Solege*, *Pala* and *Javala* head-load bear lexical interest, All these expressions will perhaps mean measure of volume and weight.

To conclude, it is true that the Chalukya rulers of the record have extended their unremitting zeal and exemplary devotion towards Jainism also.

No. 429

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No	: 4
Place	: Patancheru.
Dynasty	: Western Chalukya
Reign of	: Bhulokamalla Somesvara III
Inscription date	: A.D. 1126-27.
Language	: Kannada.

This epigraph belongs to the reign of the Western Chalukya king Bhulokamalla Somesvara III. It states that according to the oral instructions of the king, his officer Pasayita (Master of Robes) Bammanayya granted the privilege of collection a measure of grain (Kolagadaya) in the locality Chintamani-pura of Pottalagere to the astrologer Nanneya Bhatta. The grant was made on Phalguna su. 7, Sunday, in the Chalukya-Vikrama year 51, Patabhava, on the occasion of the king's coronation ; and this was in recognition of the donee's service, who had calculated the auspicious date for the king's expedition on *Karttika* s.u 9, Thursday, of the same year.

It is gathered from the foregoing details that Somesvara III proceeded on a military expedition on the latter date and subsequently he was crowned on the former. The first of the above dates in *Karttika* corresponds to A.D. 1126, October 26, the week-day being Tuesday. The second date in Phalguna regularly corresponds to A.D. 1127, February 20. On this date the coronation of Somesvara III.

This record establishes the identity of modern Patancheru with the early Chalukya capital Pottalakere.

No. 430

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 183 to 187
 Place : Patancheru, Sangareddy Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Bhulokamalla-Somesvara III
 Inscription date : 20th February A.D. 1127
 Language : Kannada

States that the king's officer *Pasayita* Bammanayya granted the privilege of collecting *Kolaradya* [a kind of levy] in the locality of Chintamanipura of *Pottalakere* to the astrologer. Nannaya Bhatta on the occasion of the king's coronation, in recognition of the donee's service of fixing an auspicious date for the king's expedition on *Kartika* ba. 2, Tuesday of the same year. The date of the inscription is obviously the king's coronation day.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964
 Page No : 145
 Place : Patancheru, Mahabubnagar District.
 Dynasty : Western Chalukya
 Reign of : Bhulokamalla (Somesvara III)
 Inscription date : A.D. 1127
 Language : Kannada

Dated C.V.E. 51 Parabhava, Phalguna su. 7. (A.D. 1127). States that according to oral orders of the king Somesvara III, his officer *Pasayita* (master of robes) Bammanayya granted the privilege of collecting a measure of grain in the locality Chintamanipura of Pottalagere to the astrologer Nannaya Bhatta on the occasion of the king's coronation and this was in recognition of the donor's calculating the auspicious date for the King's Expedition.

No. 431

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 245 to 246
 Place : Gangapur
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Tribhuvanamalla Vikramaditya VI
 Inscription date : A.D. 1127
 Language : Telugu
 Script : Telugu-Kannada

Registers a gift by different people of *Kodura Brahmapuri* for feeding the ascetics, while *Tribhuvanamalla Vikramaditya VI* was ruling. The said gift was given to *Soderasi, Bhattaraka* the *mahastanadhipati* of *Brahmesvara* temple.

No. 432

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992)
Page No : 127 to 128
Place : Anamala, Miryalaguda Taluk.
Dynasty : Western Chalukya
Reign of : Bhulokamalla
Inscription date : 30th January A.D. 1128
Language : Telugu and Kannada

The record refers to the reign of the Chalukya king *Bhulokamalla*. His subordinate Mahamandalesvara Kanduru *Gokarna Choda* of the Solar race, *Kasyapagotra* and *Karikalanvaya*, the lord of Kodurupura is stated to have made the gift of *twelve* puttis and *two* marturs of wetland and two gardens given by the king at *Elisvara*, to the god *Varadesvara* of Alamala for his own merit.

No. 433

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 34 and 35
Place : Tadikonda, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Bhulokamalla (Somesvara III)
Inscription date : 8th November A.D. 1128
Language : Kannada

This inscription is dated regnal year 3, Kilaka, Kartika Purnima, *Vyatipata Sankramana* (A.D. 1128; Nov. 8). Registers the gift of land by Nageyanayaka for burning a perpetual lamp and for offerings to the god Kesava, installed by Madhavadeva of Pallayarike.

No. 434

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 260 to 262
Place : Tatikonda
Dynasty : Western Chalukyas of Kalyana
Reign of : Bhulokamalla Somesvara III
Inscription date : 18th November A.D. 1128
Language : Kannada
Script : Telugu-Kannada

This inscription is on a stone broken into two pieces in the compound of Anjaneya temple. Begins with a string of epithets of *Bhulokamalla* such as *Muppanasingam* and *Nolambasingam*. It states that in his third regnal year he installed the God *Madhavadeva* in *Pillalamarri* village and granted for 12 *martars of Kisu* (black soil) to the *nanda deepa* of *Kesavadeva*.

No. 435

Reference : Epigraphia Andhrica, Volume-VI, 1994.
 Page No : 27 to 36
 Place : Kamagiri, Adilabad District.
 Dynasty : Paramara
 Reign of : Jagaddeva
 Inscription date : 8th or 28th November A.D. 1128
 Language : Nagari characters and Sanskrit

Kamagiri inscription of Jagaddeva, Saka, 1051

by

D.C. Sircar

About the beginning of March, 1982, the Directorate of Archaeology and Museums, Government of Andhra Pradesh, Hyderabad, was good enough to send D.C. Sircar an inked impression of a stone inscription (No.138/1980) found in the village of Kamagiri in the Boath Taluk of Adilabad District, Telangana. Author was informed that the inscribed slab was unearthed from a field of the village and was brought to the notice of the Directorate by a teacher of the local Elementary School in 1980. The slab was then lying at the house of Bismillah Khan, the Police Patel of the village.

The inscription belonged to the Paramara prince Jagaddeva; but at first it appeared to me not to add much to our knowledge about him. Still, however, D.C. Sircar was glad to have an opportunity of writing on the interesting figure of Jagaddeva who was the son of a Paramara emperor of Dhara but served as the feudatory of a Chalukya emperor of Kalyana. This is especially so because Jagaddeva has been mentioned in passing references in works on several dynasties beginning with LF. Fleet's *Dynasties of the Kanarese Districts* (pp.494-95) in the *Gazetteer of the Bombay Presidency*. Vol.1, Part II (1896), the only seemingly comprehensive note on this personage appears in Mrs P. Bhatia's *The Paramaras*. New Delhi 1970. PP 371-77; cf.pp 100 ff. However, Mrs Bhatia had no idea about the existence of several inscriptions mentioning Jagaddeva that had been found in the Telugu-speaking areas. Indeed, as we shall see below, one such record found Kolanupaka in the Nalgonda District and yielding important information does not appear to have been properly edited and studied so far.

The Kamagiri inscription under study contains twelve lines of writing in the South Indian type of Nagari characters, the preservation being rather unsatisfactory in the latter half. The language of the record is Sanskrit, though there are numerous linguistic and orthographical errors. The carelessness of the writer or engraver often puts me in difficulty with respect to the names of villages since my knowledge of the area in question is rather limited. The main record in the first half of the inscription is written in four stanzas with some passages in prose.

The date of the epigraph is given as the expired Saka year 1051 corresponding to the cyclic year Kilaka Thunday, the fifth of the bright fortnight of the month of Margasira, the occasion being a lunar eclipse. The astronomical details show that the lunar eclipse must be the one occurring on the full moon of Katika in Saka 1080 (Kilaka) i.e., on the 8th November 1128 A.D. Margasira-sudi 5 in Saka 1050 ended at 64 of the day on Wednesday the 28th November, 1128 AD. The irregularity in the details of the date is thus negligible. The date of the inscription would appear to be of little importance to us if we accept what N.Venkataramanayya opines in

the section on the Kakatiyas in 'The Early History of the Deccan'. Thus he says. Jagaddeva... governed Kollipaka Seven-Thousand under Vikramaditya VI and Somesvara III on the authority of Telangana Inscriptions, Chalukya Nos. 13 and 42. However this is due to a misunderstanding as will be seen from our analysis below. As a matter of fact, the present inscription seems to offer us the latest known date for Jagaddeva although he may have lived for some years more, because, according to tradition, he had an exceptionally long life of 85 years. The date falls in the reign of Somewara III (1126-37 A.D.), successor of Vikramaditya VI (1076-1126 A.D.).

The inscription begins with the well-known auspicious symbol followed by the benedictory expression *svasti Sri*. Then comes verse 1 in adoration to the god Ganadhipati. This is followed by the date and the introduction of *samadhigata pancha-mahasabda Mahamandalesvara Jagaddeva* who is thus represented as a chief with feudatory titles but without any mention of his overlord. Next is the village called Guriyada grama in Salaghampranaka within Jagaddeva's *vishaya* or territory. It is difficult to say whether *yada* in the name of the village really stands for *padra* and *pranaka* in what looks like the name of the Pargana or a group of villages which is a corruption of or mistake for *pratijagaranaka* both the words being often found in Paramara inscriptions. The Directorate of Archaeology and Museums, Hyderabad, is inclined to identify the village with modern Guruju (also called Gorej) about a mile from the findspot of the inscription. In that village a worthy person is stated, in the following three stanzas, to have built a temple for the god Siva and installed a Sivalinga therein. This person was a devotee of Shiva, his name being Bopala who was the Patrakita (Patel or Patil, i.e., headman of the village) and was the son of Sauchaka and grandson of Nagama.

After this of the record in the verse in line 7 there is mention of a number of persons who were responsible for the creation of Deva-vritti, no doubt for the maintenance of worship of the Linga and the repairs to the temple though this lower section of the epigraph is difficult to decipher. The last line contains the names of two persons as the authors of the eulogy contained in the inscription. They were *Pandita Chaiviya* and *Pandita Charapa*.

Jagaddeva is well known from several sources, viz. (1) bardic legends, (2) his own inscriptions, (3) records of other dynasties, and (4) epigraphs of his subordinates like the Kamagiri inscription discussed above.

According to the *Ras Mala*, Ranadhavala, son of Paramara king Udayaditya (who died in c.1086 A.D.) from the queen of the Vaghela house, was older than his step-brother Jagaddeva born of Solanki (Chalukya) queen. When Ranadhavala was made his father's heir-apparent under the influence of his mother, on king Udayaditya, Jagaddeva left Malava and took military service under king Jayasimha Siddharāja (1094-1144 A.D.) of the Gurjara country (Gujarat), who happened to be his father-in-law and became pleased with Jagaddeva's valour and faithfulness. However, when Jayasimha planned an invasion of Malava Jagaddeva left him, returned to Dhara (his father's capital) for the purpose of defending his motherland and fought successfully against the Gurjara (Gujarati) people. He was received affectionately by his father who later made him his heir apparent in Ranadhavala's place. On Udayaditya's death, Jagaddeva reigned over Malava for 52 years and died at the age of 85. Merutunga's Prabandhachintamani, however, gives us a different tale. According to it, Jagaddeva was honoured by king Siddha (Jayasimha Siddharaja), but left for Kuntala (Karnata) at the invitation of Paramardin (Vikramaditya VI 1076-1126 A.D.). The second of Merutunga's statements is supported by epigraphic evidence which also speaks of Jagaddeva's fight with the Gurjaras not far from Mt.Abu.

The statement that Jagaddeva was treated with honour at the Gujarat court, attributed to both the *Ras Mala* and Merutunga, may also be correct, but he certainly did not rule Malava for over half-a century. Moreover, Jayasimha ascended the throne several years after Udayaditya's death, during the rule of the latter's son Lakshmadeva (c.1086-94 A.D.). Epigraphic evidence seems to suggest that Jagaddeva was in Kuntala on the death of Lakshmadeva and the accession of the latter's younger brother Naravarman about 1094 A.D. as we shall see. Now Jagaddeva is called the Malava king in the Hoysala inscriptions. and it is not impossible that he had declared himself king and tried unsuccessfully to occupy the Malava throne first with the help of Jayasimha Siddharaja of Gujarat and next with that of Vikramaditya VI of Kalyana. Jagaddeva may have quarrelled with Jayasimha and fought with the Gujarat forces while fleeing from Gujarat to Kuntala. Another point to be noted is that, while both Jayasimha Siddharaja and Paramara Naravarman ascended the throne about the same year (1094A.D.). The Gujarat king seems to have been fairly early in his youth at the time of his accession. Thus, it is doubtful if he had, about that time, a daughter of marriageable age to be offered to Jagaddeva.

Of the two well-known stone inscriptions of Jagaddeva himself, one of Saka 1034 (1112 A.D.) was found at Jainad (6 miles north-east of the headquarters of the Adilabad District) while the other, which is undated, came from Dongargaon (about 65 miles to the west of Jainad) in the Yeotmal District of Berar in Maharashtra. The Jainad inscription says that the Paramara prince Jagaddeva, who was Udayaditya's son and whose *pitrivya* (father's brother or cousin) was king Bhoja, had the following military successes to his credit (1) invasion of the country of the Andhra king who was defeated, (2) uprooting of the king of Chakradurga, (3) destruction of the forces of the Malahara (Hoysala) king at Dwarasamudra, (4) victory over the Gurjara warriors of king Jayasimha not far from Mt. Arbada (Abu), and (5) defeat of king Karna.

Of those, the victory over the Gujarat forces, which is hinted in the *Ras Mala* as noted above, may have been an event of the period before Jagaddeva's departure for Kuntala, and the same may have also been the case with Karna, since in his early youth Jagaddeva may have fought with Cheli Karna who died in the course of the struggle in Malava in 1072 A.D. It is, however, also possible that, in these cases Jagaddeva took part in the campaigns of Vikramaditya VI. We know from a Sudi inscription (1107 A.D.) that the Chalukya king burnt the Gurjara lord's city, and from the Kangivelli inscription (1120-21 AD.) that he was the tiger to the deer that was the king Jayasimha while his feudatory Bajjala claims in the Huli inscription to have captured the royal fortune of Jayasinha of the Gutjara kingdom. On the other hand, the Talwara inscription claims for Jayasimha Siddharaja that he crushed Paramardin (Vikramaditya VI). On the basis of the above records, G.C. Raychaudhuri suggests that Vikramaditya VI led an expedition against Jayasimha and advanced upto Mt.Abu and even up to the latter's capital Anahilapataka, but ultimately had to turn back. According to the Muddagavur inscription of 1110 A.D. Vikramaditya defeated king Karna who may be identified with Yasahkarna (1072-75 A.D.).

As regards the Andhra country, we know that it is usually identified with Vengi from which Vikramaditya was trying to drive out the Cholas and that the recognition of his rule and that of his subordinates in the said territory are often found in records dated between 1093 and 1126 A.D. However, as we shall see below, the reference may be to Jagaddeva's struggle with Kakatiya Prola II (1117-51 A.D.) of Anmakonda.

Chakradurga is the same as Chakrakuta, modern Chitrakuta or Chitrakotta, about 30 miles from Japadalpur in Bastar. Dandanayaka Govinda, nephew of Anantapala, (both Subordinates of Vikramaditya VI) is stated to have been the shaker of Chakrakūta while the Hoysala feudatory Ereyanga (who died about 1100 A.D.) claims to have devastated

Chakragotta and the latter's son Vishnuvardhana claimed success against Somewara (the Nagavamsi king of Bastar, his known dates being 1069 and 1108 AD.) and exhibited his valour before the king's tutelary goddess Manikyadevi who was in occupation of the Chakrakita throne.

The earliest Hoyasata inscription mentioning the defeat of Jagaddeva (without the designation Malava king') is dated in 1108 A.D; but many of the records are late. The credit for such a victory is claimed by all the three sons of king Ereyanga, viz, Ballala I. Vishnuvardhana and Udayaditya. An inscription of 1196 A.D. says, Ballala (fighting on horseback) drove back the forces which came to attack him so that even the Malava king Jagaddeva, whose proud elephant he made to scream out, said well done, horseman, to which he replied, 'I am not only a horseman; I am Vira-Ballala, and by his slaughter excited the astonishment of the world'. According to the Shravanabelagola inscription of 1159 A.D. "Vishnu (Vishnuvardhana), powerful like Yama, striking with his hand, drank up all at once the rolling ocean, the army of the Malava king Jagaddeva and others sent by the emperor (Vikramaditya VI)". An inscription of 1117 A.D. says that in Dorasamudra, Vishnu and Ballala defeated Jagaddeva's army and captured his treasury together with the central ornament of his necklace. The Gadag inscription of 1192 A.D. shows that Vishnuvardhana defeated Jagaddeva before his accession to his brother's throne about 1110 A.D. Another record of 1164 A.D. states that the three brothers, Ballala, Vishnu and Udayaditya, destroyed the army of Jagaddeva in Dorasamudra.

The Jainad inscription records the erection of a temple of Nimbaditya by the wife of Lolarka of the Dahima lineage, who was originally the minister of Udayaditya and later of Jagaddeva. This would suggest that many of Jagaddeva's partisans accompanied him when he left Malava.

The Dongargaon inscription records that Jagaddeva granted the village called Dongaragrama to a Brahmana Srinivasa who built a temple there. According to the inscription king Udayaditya had several sons at the time Jagaddeva was born. When the royal fortune offered itself to Jagaddeva he renounced her in favour of his elder brother (probably meaning Lakshmadeva alias Ranadhavala who ruled in c. 1086-94 AD.). As Jayasimha Siddharaja of Gujarat and Naravarman, another son of Udayaditya, ascended the throne about 1094 A.D., Jagaddeva may have left Mälava and went first to Gujarat and then to Kuntala about that time. The Dongargaon inscription shows how great was the attachment of Vikramaditya VI for Jagaddeva. We are told that the Kuntala king addressed his protege as follows: "You are the first among my sons, the lord of my kingdom, my right arm, such as victory incarnate in all regions. [nay] my very self". This shows that Jagaddeva enjoyed a special position among the feudatories of Vikramaditya VI who made an all out attempt to subdue Malava apparently for his protege; unfortunately, the attempt did not succeed.

As far as the mention of Jagaddeva in the record of other royal families is concerned, we have already dealt with the Hoysala records and made brief reference to his struggle with Kakatiyas. According to the Hanmakonda inscription of Rudradeva I, the god-like king Jagaddēva assisted by his *Mandalkas* (feudatories) besieged Anumakonda, the capital of Prola II, on all sides, but was ultimately compelled to go away. Another fragmentary Kakatiya inscription also mentions Jagaddeva through the context is not clear.

An inscription of 1214 A.D. from Ganapavaram in the Nalgonda District says how a great warrior named Balasaraswati, received by king Jagaddeva from king Hemmadi (Permadi or Vikramaditya VI) was made by Jagaddeva his general and minister. We are further told that Balasaraswati's son Devapala was brought up by Jagaddeva and that, noticing his devotion to his master, the Kakatiya king Prola II brought up after Jagaddeva (i.e, after Jagaddeva's death).

This shows that Jagaddeva died before the death of Prola about 1151 A.D. The references to Jagaddeva in the Kakatiya records appear to suggest that the Paramara chief was held in esteem by his Kakatiya enemies.

An inscription of Jagaddeva from Vemulawada (Karimnagar District) bears the date Saka 1031, Sarvadhira, Vaisakha-Suddha 14, Adivara (Sunday). The date is regular for Saka 1030 and corresponds to the 26th April 1108 A.D. It mentions *Samadhigatapañchamahasabda Mahamandaleshwar* Jagaddeva as staying at Lemulavada and apparently as *Paramarakulatilaka* though Paramara in the epithet has been wrongly engraved or transcribed as *Po[l]lavalu*. This inscription shows that Jagaddeva's rule extended over the region of the Karimnagar District of Andhra Pradesh.

Among the records of Jagaddeva's subordinates, the most important seems to be the Kolanupaka inscription, only a tentative and defective transcript of which has so far been published, and its study has remained inadequate compared to its importance. It introduced Mt. Arbuda (Abu) and the sage Vasishta and speaks of the birth of the eponymous hero Paramara in the style of the Paramāra inscriptions. Then we are told of Dhara and king Munja, his brother and the latter's son Bhoja who was a *Kavivra* and was famous for his *sahitya-vaidushya*. Udayaditya is then mentioned with king Gondala as one of his ancestors. Next came his son Jagaddeva and the latter's overlord, the Chalukya emperor Tribhuvanamalla (Vikramaditya VI). Then we are told about the city of Mahitapura (probably Mahisapura) and the subordinate chief Somala of the Mahishapurapala family (probably the dynasty of Mahishapura kings), who was the son of Sādiga and grandson of Simhavarman and was serving Jagaddeva as *Mahamatya Mahasandhivigraha in Mahaprachanda dandanayaka*. This Somala made provisions for the maintenance, worship and for repair etc., of the temple called Jagaddeva Narayanapura built at Kollipakapura (i.e. Kolanupaka in the Nalgonda District) which was the place of his residence and his rajyadhishthana, i.e. the headquarters of his estate. The inscription is dated in the year 29 of the Chalukya-Vikrama era, the cyclic year Tarana, Sunday the full moon of Chaitra, on the occasion of a lunar eclipse. The date regularly corresponds to the 13th March, 1104 A.D. The gift land was made a *sarvanamasya deva-bhoga* apparently for the merit of both Vikramaditya VI and Jagaddeva.

The importance of the Kolanupaka inscription lies in several facts. In the first place, it includes the region of the Nalgonda District in the sphere of Jagaddeva's rule. Secondly, this record offers us the earliest epigraphic date for Jagaddeva, which is 1104 A.D. Formerly, a Hoyasala inscription of 1108 A.D. was the earliest epigraph mentioning Jagaddeva. We have now found that the Vemulawada inscription of Jagaddeva's time is also dated in the same year. Thirdly, the Kolanupaka inscription seems to throw welcome light on a controversy about the year of Paramara Udayaditya's accession to the throne and his relationship with Bhoja. It is well known that Udayaditya is sometimes called as *bandhu* and sometimes as *bharata* of Bhoja. According to the lexicons, *bandhu* primarily means a relative or kinsman on the mother's side of a cognate kinsman of the remote degree and *bhratri* primarily indicates a brother, and sometimes a near relative or intimate friend. Under the circumstances, it seems clear from the description of Udayaditya as *bandhu* of Bhoja in an official record that the two were certainly not full brothers or step-brothers.

An Udayapur inscription of Vikrama 1562 and 'Saka 1427 (i.e. 1505 A.D.) mentions Udayaditya as the son of Gyata, grandson of Gondala and great grandson of Suravira of the Paramāra family and gives the date of his accession as Vikrama 1116 and Saka 981 (i.e. 1059-60 A.D.); but this evidence has so far been rejected by most historians because it is of a late date. Now we find that Gondala is mentioned as an ancestor of Udayaditya in the fragmentary transcript of the Kolanupaka inscription of the time of Udayaditya's son. Thus the pedigree of

Udayaditya apparently and the date of his accession very probably, as quoted in the Udayapura inscription, would look like based on genuine traditions. Udayaditya was therefore a cousin of Bhoja and belonged to a collateral line of the Paramara dynasty and probably ascended the throne not near about 1080 A.D., when his earliest record was issued, but in 1059-60 A.D.

The geographical names mentioned in the inscription may be traceable in the neighbourhood of its findspot; but Author of this inscription is not in a position to locate them. The proposed identification of Guriyada grama with Guraju or Gorej has already been mentioned above.

No. 436

Reference : Indian Archaeology 1980-1981, A Review.
 Page No : 78
 Place : Kamagiri, Adilabad.
 Dynasty : Paramara.
 Reign of :
 Inscription date : A.D. 1129
 Language : Marathi and Old Nagati characters.

Dated in the Saka year 1051, this record, in old Nagari characters and in Marathi language, refers to the name of the donor as jagaddeya, who may be identified with the one bearing the same name of the Paramara dynasty. This record seems to be a copy of the one already available from the Jainabad village of the same District.

No. 437

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1986-87
 Page No : 41
 Place : Peruru, Miryalaguda Taluk, Nalgonda District.
 Dynasty : Chalukyas of Kalyana
 Reign of : Bhulokamalla
 Inscription date : 5th October A.D. 1130
 Language : Telugu

States that Ambanathadeva Dandanayaka, the vaddaravula-*sunkadhikari* of Kibbetta gave two *sunkas* as compensation (*parihara*) for every thirty *perukas* of salt received from *agara* every year for the *amgabhog*a of the deity Kesavadeva. Also two *surkas* for the *perudas* from outside as well as a *ruka* per month from the *sunka* was given as compensation for maintaining the lamp to the same deity, installed by Yajnavalki Kesava-bhatta.

No. 438

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
 Page No : 146
 Place : Kankal, Parigi, Rangareddy.
 Dynasty : Western Chalukya
 Reign of : Bhulokamalla Somesvara-III
 Inscription date : 26th December A.D. 1131

Language : Telugu and Kannada

This contains two different records dated in two different cyclic years (viz) Sadharana and Virodhi Krit respectively, engraved on the same Pillar. The former registers the gift of land to the God Bijjesvara of Kankalla, by mahamandalesvara Soma Permanadi, Heggade Dandanayaka of Kankall and other Pramukh karanas. The latter registers the gift of land by Soma Permanadi, Saudare Govindarasa and other Saudare's of Kankallanadu including all Prabhus and Gavundas, to Sri Nemibhattarakadeva, for the daily rituals of God Kesavadeva.

No. 439

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87
Page No : 39
Place : Adavi-Devulapalli, Miryalaguda Taluk, Nalgonda District.
Dynasty : Chalukyas of Kalyana
Reign of : Bhulokamalla
Inscription date : A.D. 1131
Language : Telugu

This inscription is on a slab lying in front of the Chennakesava temple. Records the installation of the deity Ramaramana at the place called Bauddham situated on the bank of the river Krishna by *mahamandalesvara* Kandari Tondaya-chada, who is described as *Koduri-puravaradhisvara* and belonging to Kasyapa-gotra and Karikalanvaya. While he was ruling from his capital Panugallur over Kandara nadu Vinuribada-nadu and Kondapalli-nadu, his minister Gopati son of Medama granted two *khandugas* of land and taxes (*sunkas*) for maintaining perpetual lamp to the above deity.

No. 440

Reference : Inscriptions of Telangana Nizamabad District
(Nizamabad & Kamareddy). (2019)
Page No : 81 to 84
Place : Bheemgal.
Dynasty : Western Chalukyas of Kalyana
Reign of :
Inscription date : 10th March A.D. 1134
Language : Kannada
Script : Telugu-Kannada

This inscription is on a pillar near ruined Sivalayam. Records the gift of 8 *marttars* of *Kariya* (Black soil) and *tota* (garden land) towards the daily rites of the god *Kesavadeva* by *Preggade Nagavarma* who was in the service of *mahamandalesvara Mallarasar*.

No. 441

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)

Page No : 263 to 264
 Place : Gangapuram
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Bhulokamalla Somesvara III
 Inscription date : 8th June A.D. 1134
 Language : Kannada
 Script : Telugu-Kannada

This inscription is on the tank bund near Chowdamma shrine outside the village. Registers gift of share of the income derived from *Vaddaravula* and *Hejjunka* taxes for burning the perpetual lamp and incense to the God *Katteya Somanadha* in the presence of *Jayananda Bhatta* and *Bavvarasa*, the toll officer of *Kanduru nadu* and members of mercantile community and other officials like *Kommarasa*, *Sundaranayaka*, *Pochisetti*, *Permadisetti* by *Tailapa III's dandanayaka* in the presence of *jayananda bhatta*.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62
 Page No : 47
 Place : Gangapuram, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Bhulokamalla ruling from Kalyana
 Inscription date : 8th June A.D. 1134
 Language : Kannada.

This inscription is on the slab set up on the band of the tank called Chaudamma Cheruvu to the north of the village. Registers a gift of a share of money income from the *vaddaravula* and *herjjunka* taxes for burning a perpetual lamp and income for god *Katteya Somantha* by *Barvvarasa*, the *sunkaverggade* of *Kandur-nadu* and others in the presence of *Jayananda-bhatta*, the *dandanayaka* of *Tailapadeva* and other *settikaras* to *Kartrivadideva*.

No. 442

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 187 to 190
 Place : Nagireddipalli, Gazvel Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Bhulokamalla-Somesvara III
 Inscription date : 24th, July A.D. 1134
 Language : Kannada

This inscription is on a pillar lying in the tank. The inscription registers the gift of land to the god *Siva* by *Ketireddi* son of *Gundiraddi*, lord of *Molamgu* along with house plots, to the brahmanas and ojas, employed in the service of the temple. Also the settis of *Kubera Vamsa* granted lands to the brahmins.

No. 443

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.

	Volume-I (2003)
Page No	: 264 to 267
Place	: Vankasamudram
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Bhulokamalla Somesvara III
Inscription date	: March A.D. 1136
Language	: Kannada
Script	: Telugu-Kannada

Records the gift of the village *Yelakonda* to the god *Kedareswara* by *Saudare Marayya nayaka*, subordinate of *Brahmarasa*, uncle of *Kumara permadi* from his capital *Ujjali*. States that the grant village lay in *kalle kalagu 500*.

No. 444

Reference	: Indian Archaeology 1962-1963, A Review.
Page No	: 49
Place	: Rajoli, Mahbubnagar.
Dynasty	: Chalukya
Reign of	: Bhulokamalla
Inscription date	: A.D. 1136
Language	: Kannada

Inscription, from Rajoli, also in Kannada, dated in the year 11 of Chalukya Bhulokamalla (A.D. 1136), records a gift of income from some taxes to god Sahasralingadeva of Polasanuru. This village is said to have been originally a *datti* of Vinaya Satyasrayadeva. The inscription refers to the three hundred *vilasinis* of the place associated with the temple.

No. 445

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 276 to 277
Place	: Rachur
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Tailapa III
Inscription date	: 21st February A.D. 1137
Language	: Kannada
Script	: Telugu-Kannada

This inscription is on a slab lying near Kesava temple. Records a gift of land by *Peggede Nalla apayya* who was an officer in the reign period of *Tailapadeva* to God *mallikarjuna deva* of *Ravitorutiya*.

No. 446

Reference	: Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No	: 126
Place	: Someswaram, Banswada, Nizamabad District.
Dynasty	: Western Chalukya

Reign of : Bhuloka malla Somesvara III
 Inscription date : 15th November A.D. 1137
 Language : Telugu and Kannada

It record the gifts of land in the territory of *Banswada-26* by a feudatory named *Soma permanadi*, who bare the titles '*Savalakkamalla*' and '*Sanivara Siddhi*' towards the *anga* and *ranga bhogas* and *Tribhogabhya siddhi*. An interesting aspect of this record is the mention of the name of the village '*Somesvaram*' which is probably named after the donor *Soma permanadi* or his master *Somesvara III*.

No. 447

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 85 to 90
 Place : Desaipet, Banswada Mandal.
 Dynasty : Western Chalukya of Kalyana
 Reign of : Bhulokamalladeva
 Inscription date : 15th November A.D. 1137
 Language : Kannada
 Script : Telugu-Kannada

This inscription is on a stone slab in the courtyard of the Somesvara temple. The inscription registers some gift to the Jaina ascetic *Balacamdradeva*, after washing his feet by *Dhumappa*, towards maintenance of the Jaina basadi, while *mahamandalesvara Soma Permadi* was ruling.

No. 448

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 190 to 191
 Place : Chandur, Narsapur Taluk, Medak.
 Dynasty : Western Chalukya of Kalyana
 Reign of : Sarvajanchakravartti Bhulokamalla
 Inscription date : 20th March A.D. 1138
 Language : Kannada

This inscription is on a slab fixed in the Sluice of a tank. The inscription records the consecration of the god Salesvara and gift of income i.e. *siddhaya* accrued from the lands by *balamja samastasamaya* in the presence of Sovarasa lord of Chemduru.

No. 449

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 267 to 269
 Place : Rajoli
 Dynasty : Western Chalukya of Kalyana
 Reign of : Bhulokamalla Somesvara III

Inscription date :
 Language : Kannada
 Script : Telugu-Kannada

This inscription is on a broken slab in the compound of Ramesvara temple. Records a gift of land to the God *Lingadevara* by *Dandanayaka Srivatsa Devarasa*, a subordinate of the western Chalukyan king *Bhulokamalla Somesvara III*. The grant was given for the regular offerings to the God and renovation of the temple.

No. 450

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 109
 Place : Desaipet, Banswada, Nizamabad District.
 Dynasty : Western Chalukya
 Reign of : Somesvara III Bhuloka malla
 Inscription date :
 Language : Telugu and Kannada

It records the grant of land by a certain Soma Permanadi bearing the titles, Savalakkamalla, Sanivara Siddhi, Pampana Gandha Varana and Lord of Banavasavadi-70 etc. for the daily rituals of the God. The importance of this record lies in the fact that, for the first time it mentions the place Bansavada, identifiable with modern Banswada in Nizamabad District.

No. 451

Reference : Inscriptions of Karimnagar District (Reprint 2016)
 Page No : 58 to 60
 Place : Sanigaram, Karimnagar District.
 Dynasty : Western Chalukya
 Reign of : Bhulokamalladeva
 Inscription date :
 Language : Telugu

This inscription is on a broken stone in the compound of the Anjaneya temple. Fragmentary. It seems to state that a subordinate of the king named Gundaraja, who bears among other titles of *Chalukyarajya-mula-stamba*, made a gift to the god Suresvaradeva. [This Gunda may be identified with Manthenya Gunda of the Palampet inscription and Gunda of the Hanumakonda inscription of Racherla Rudra and Rudradeva respectively].

No. 452

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1958-59.
 Page No : 37
 Place : Manthani
 Dynasty : Chalukyas of Kalyana

Reign of : Bhulokamalladeva
 Inscription date :
 Language : Telugu.

This inscription is on a slab near Bokkalavagu to the south of the village. Damaged and broken. Records some grants (details lost) to god Suresvara Deva by Gunda-rajā.

No. 453

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 191 to 193
 Place : Velupugonda, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Jagadekamalla II
 Inscription date : 30th July A.D. 1139
 Language : Kannada

This inscription is on a pillar lying in a field outside the village. The inscription records the gift of lands towards the daily rites of the god *Mailaradevara* of *Velupugonda* situated in the unit *Kusuva-73* falling within Savalakke by Savi *Permmanadi* in the 2nd regnal year of Jagadekamalla.

No. 454

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 193 to 196
 Place : Siripuram, Narasapur Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Jagadekamalla deva II
 Inscription date : 18th, March A.D. 1140
 Language : Kannada

This inscription is on a pillar in the fields called 'Devunigadda'. The inscription records the gift of lands as free from obstacles, towards the daily rites of the god *Malagesvara* by the four *Prabhus* of mahagrahara Sripura, falling within the unit Medaki-12 named dandanayaka Nagarasa, Mailarasa, Govimdamarasa and Apparasar. The lands so gifted fall in the category of yielding two seasonal crops in Vaisakha and Karttika. Also a portion of income from the lands was granted towards the daily rites of the god Ramesvara as free from all hindrances on the occasion of Solar eclipse. The said gifts were made by the officers who were in the service of Soma Permmanadi, ruler of Medaki-12, falling within the Kasula Savalakke.

No. 455

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 91 to 93
 Place : Bodhan.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Jagadekamalladeva II
 Inscription date : A.D. 1140
 Language : Kannada and Sanskrit

Script : Telugu-Kannada.

This inscription is on a slab near a water tank. Mentions a certain *Aliya Mallarasaru*, Son-in-law of *Eravarasa*. It refers to some gift made by *Mallarasaru* to the god *Siddhesvara* of *D[h]ronapalli*. The gift particulars are not worn out.

No. 456

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 269 to 271
Place : Gangapuram
Dynasty : Western Chalukyas of Kalyana
Reign of : Jagadekamalla II Pratapachakravarti
Inscription date : 30th November A.D. 1141
Language : Kannada
Script : Telugu-Kannada

This inscription is on the way to Nekkonda in a field by the side of Rachamallavari doddi. It registers various gifts to Gods *Sagaresvara Komaresvara* and *Kesavadeva*, which include 10,000, cire and one gadyana by the disciples of *Nalladevasami*, the *Sthanapati* of *Koduru*. The gifts comprise 2 *marttars of gadda*, and 3 *marttars* of garden land. The donors are *Sodanayaka*, and *Kanakayya*, besides a host of *settis*. The mention of *Palamuru* seems to suggest the ancient name *Palamuru* i.e. modern *Mahabubnagar*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964
Page No : 28
Place : Gangapuram, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Jagadekamalla II from Kalyanapura
Inscription date : 30th November A.D. 1141
Language : Kannada

This inscription is dated as 4th regnal year, Durmati, Margasira, Amavasya, Sunday, (A.D. 1141, Nov. 30). Registers various gifts to the god *Sangaresvara*, *Kesava* and *Komaresvara* by the disciples of *Salladevasvami*, the *sthanapati* of *Navapura* at *Koduru* and other merchants and the assembly of the *settikaras* of 36 *bidus* and all the people.

No. 457

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 29 and 30
Place : Gangapuram, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Jagadekamalla II
Inscription date : 28th July A.D. 1143

Language : Kannada

This inscription is dated as 6th regnal year (of Jagadekamalla II), Rudhirodagri, Sravana su. 15, Wednesday. Lunar eclipse. (A.D. 1143, July 28). Records the grant of income derived from tolls to the god Pojjisvara (?) by the community of 500 *nanadesis*; Nagarasi Pandita, the son (spiritual) of Sandyojata Pandita received the gift. This character was set up in the presence of the four *settikaras* and all the *samayas*.

(Also)

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62
Page No : 47
Place : Gangapuram, Mahbubnagar District.
Dynasty : Chalukya of Kalyana
Reign of : Jagadekamalla (II) ruling from Kalyana
Inscription date : 28th July A.D. 1143
Language : Kannada

This inscription is on two sides of a slab lying in the hold of Edla Sayireddi. Records a gift of income from levies on commodities to god Padmesvara by the Five-hundred *nanadesis* headed by Manikara Bammisetti and others who had assembled near the betel-nut godown of Trailokyamalla-Kesavapura. Nagarasi-pansits, son (disciple) of Sadyojata-pandita received the gift.

No. 458

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 129 to 134
Place : Parada, Nalgonda Taluk.
Dynasty : Western Chalukya
Reign of : Pratapachakravarti Jagadekamalla
Inscription date : A.D. 1144
Language : Telugu and Kannada

This inscription is on a stone pillar near the Anjaneya temple in the field. The king's subordinate Mahamandalesvara Kariduri Udayana Choda Maharaja of Kasyapa gotra and Karikala lineage is said to have made certain Brammadeva *Karanam* of Kaundinyasa gotra the master of *Nemmrani* (division) included in the one thousand and one hundred (Kanduru) *badamu* and in the subregion of *Bodaleti-70*, with *ashta-bhoga tejassamya* and *tribhogabhyantara*, on the occasion of uttarayana *samkranti*.

The second part registers various grants of lands to the gods and brahmanas in the village *Nemmrani* and Paranda *agrahara* by *Karanam* Brammadeva on the occasion of solar eclipse.

No. 459

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 197 to 199

Place : Neradigunta, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Jagadekamalla II
 Inscription date : A.D. 1145
 Language : Kannada

This inscription is on a pillar in the burial ground. The inscription registers the gift of land towards the daily rites of the god *Somanathadevara* and for feeding the mendicants, by the *prabhus* of *Neradugunte*, by Pamparasa, son of *Kasula Soma Permmaḍiyarasa* and *Gundamanika Ahavamallara*. The gift was handed over to the *sthanapati* of the temple and Nakhara. Also registers the gift of land measuring one *marttar* by *Pochisetti*. Cash donations as well as land were also made by Potisetti to the god Somanatha Deva.

(Also)

Reference : Indian Archaeology 1998-1999, A Review.
 Page No : 222
 Place : Neredigunta, Medak.
 Dynasty : Kalyana Chalukya
 Reign of : Jagadekamalla II
 Inscription date : A.D. 1145
 Language : Kannada

This inscription, engraved on four sides of a pillar lying in the field of one Sangamnesvara Reddy in the village, is written in Kannada language and characters. Dated in the eighth regnal year of Jagadekamalla II (A.D. 1145), it records the gift of one *matter* of land located at the beginning of the western canal of Pampasamudra for providing food offerings and to meet other expenses of the festivities in the months of Kartika and Vaisakha. A portion of money out of the income accrued from the sales made outside by the *nakharas*, a garden and V2 *matter* of land were gifted to the temple of Somanatha Deva by *aseshaprabhus* of Neredugunte. The gift was made at the instructions of *mahamandalesvara* Permadi and *mahamandalesvara* Gundamanika Ahavamallara.

No. 460

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992)
 Page No : 134 to 136
 Place : Bhuvanagiri
 Dynasty : Western Chalukya
 Reign of : Pratapachakravarti Jagadekamalla
 Inscription date : 15th April A.D. 1146
 Language : Telugu and Kannada

This inscription is on the broken stone near the well behind the Khaji's house (fragment). The inscription refers to the prosperous reign of the king Chalukya Pratapachakravarti Jagadekamalla, ruling from [Kalya]na. His *senadhipathi* who is said to be governing Bhuvanagiri seems to have made the gift of 4 *chinnas* out of *Herjjumka* and 2

drammas out of *Vaddaravula-sumka* for every month and some land of 1 *mattar* of *gadde* and 50 *mattars* of *Karamba* for the worship and offerings of the god (name missing) and the maintenance of the *pujaris*.

No. 461

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 136 to 139
Place : Bollepalli, Bhuvanagiri Taluk.
Dynasty : Western Chalukya
Reign of : Pratapachakravarti Jagadekamalla (II)
Inscription date : 5th April A.D. 1147
Language : Telugu and Kannada

This inscription is on a stone pillar erected in front of Mallamma gudi. This inscription refers to the prosperous reign of the Chalukya king Jagadekamalla, ruling from Kalyanapura. It records the construction of a temple and the installation of the god Mailaradeva by Medeyabhatlu, son of Appanabhatlu and Bollanamma, and the grandson of Mediyabhatlu of Bharadvaja gotra and the *prabhu* of Kollipura in Venginadu. Appanabhatlu is said to be of *brahmapuri* of Mallanayaka Birudanayaka, the Saudhara of Podaturu. The said temple was built in his garden, situated in front of Bollepalli included in the district of Bhuvanagiri. Medeyabhattu has endowed the temple with a gift of some money due from the village, for conducting the *amga-bhogas* to the god and paying salaries to the *adhyaksha* - *brahmana* at the rate of 5 *madras* and ten *rukas* per annum, *madras* for the priest's mother, 5 *gadyas* for those who sing in the temple, 3 *gadyas* for gardeners and 1 *mada* for those who clean the premises. It is stated that the amount incurred by Medeyabhatta for the installation and other things is hundred and one *madras* and ten *rukas*. The Podaturi Saudhara, Mallenayaka-biruda nayaka is also said to have made to the temple some gift of land measuring 1 *marutur* and 15 *puttis* of *velivolamu* in Bollepalli. The coins *mada* and *gadya* are generally taken to be of the same denomination, their value being equal to ten *rukas*. But, from the present record they seem to be of slightly different values.

No. 462

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1973-74.
Page No : 27
Place : Bollepalli, Bhuvanagiri Taluk, Nalgonda District.
Dynasty : Chalukyas of Kalyana
Reign of : Jagadekamalla II
Inscription date : 5th April A.D. 1147
Language : Telugu

This inscription is on a pillar set up in front of the Shiva temple. Records the consecration of Sri Mailaradeva in the [*dha*]*valara* constructed by the donor in a garden east of the village Inta near Bollepalli under Bhuvanagiri and gift of money for offerings to the deity by Medayabhattu, son of Saudara Mallenayaka-Birudanayaka of Podaturu and Bollanamma and the grandson of Medaya-bhattu of Bharadvaja-gotra, described as the lord of Kollipuramu in Vengi-nadu. It also records some gifts of lands to the same deity by the donor's father. Contra. *Bharati*, Vol. 46, part 3, pp. 5 ff.

No. 463

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1958-59.
Page No : 29
Place : Basar, Mudhol Taluk, Adilabad District.
Dynasty : Chalukyas of Kalyana
Reign of : Jagadekamalla
Inscription date : 29th August A.D. 1147
Language : Kannada.

This inscription is on a slab lying in front of the Pathaleshwara temple, dated Saka 1070, Prabhava, Bhadrapada su. 1. Friday 29. (The year was current and the month Nija Bhadrapada). Records a grant of land, paddy and oil, by *Dandanayaka* Mallidevarasa, in the presence of five *gavundas*, to the god Abhnavakesavadeva installed by Nagaladevi, the mother of the donor, at *agrahara* Vyasapura.

No. 464

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 271 to 272
Place : Gangapuram
Dynasty : Western Chalukyas of Kalyana
Reign of : Jagadekamalla II Pratapachakravarti
Inscription date : 2nd September A.D. 1148
Language : Kannada
Script : Telugu-Kannada

This inscription is on a stone opposite the temple of Kurma. Registers a gift of one *haga*, for the *pavithrotsavam* of the God *Sangaresvara* and one *haga* towards the loin cloth of *Rudra Sakti pandita* by *Kesava setti* with the approval of the mercantile community.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 30
Place : Gangapuram, Mahaboobnagar District.
Dynasty : Western Chalukya
Reign of : Jagadekamalla II
Inscription date : 12th September A.D. 1148
Language : Kannada

This inscription is dated as regnal year (19), Vibhava, Bhadrapada ba. 13, Sunday. (A.D. 1148, Sept. 12). Registers the gift of one *huga* for the *pavitra* ceremony of the god *Sangaresvara* and another for the Kaupina cloth of *Rudra Sakti Pandita* by *Kesava Setti Pandita* by *Kesava Setti* son of *Tiruviseti*.

No. 465

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994)

Page No : 78 to 82
 Place : Srikonda
 Dynasty : Western Chalukya
 Reign of : Pratapa Chakravarti Jagadekamalla II
 Inscription date : 24th February A.D. 1149
 Language : Telugu and Kannada

This inscription is on a slab set up near the ruined Siva temple near the tank bund. The record refers to the reign (Pratapa) of Chakravarti Jagadekamalla.

It stated that, Mahamandalika Ketaya of the Pallava lineage, obtained Kondapalli Nadu means of charter from Mahamandalesvara Koduru Udayana Choda Maharaja was ruling Sirikonda-rajya and made the gift lands and tolls on various articles of merchandise the gods Juvvesvara, Bhimesvaradeva, Kedaradeva, Jinadeva, Narayanadeva installed his father Juvvanayaka and brahmanas.

No. 466

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 88 to 89
 Place : Gurjal, Narsampet Taluk, Warangal District.
 Dynasty : Western Chalukya
 Reign of : Jagadeka Malla II
 Inscription date :
 Language : Telugu and Kannada

This inscription is on a stone in the field called Brahma Kunta. Fragmentary. The inscription mentions Mahamandalesvara Arasamka Bhima Choda maharaja with the prasasti charana-saroruha etc., a subordinate of Chalukya Jagadekamalla. Among the tiles of Bhima Choda "Kanchipura-tripura mahesvara" is noteworthy as it refers to burning of Kanchipura which was at this time the secondary capital of Chola empire.

No. 467

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 63.
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya
 Reign of : Jagadekamalla II
 Inscription date :
 Language : Kannada

Records a gift by the Kings *manevergada* Nannapayya other details lost.

No. 468

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961
 Page No : 14

Place : Ujjili, Mahabubnagar District.
 Dynasty : Western Chalukya
 Reign of : Jagadekamalla II
 Inscription date :
 Language : Kannada

This mutilated inscription seems to belong to the reign of the Western Chalukya king Jagadekamalla II (A.D. 1138-50). It introduces a distinguished feudatory chief. Other details are lost.

No. 469

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 83 to 84
 Place : Kolanupaka
 Dynasty : Western Chalukya
 Reign of : Jagadekamalladeva II
 Inscription date :
 Language : Telugu and Kannada

This inscription is on a stone in the temple of Chandikamba. States that, while the Chalukya emperor Jagadekamalladeva was ruling the kingdom of the earth, his *Manevarggada* Nannapayya seems to have made some gift to the temple of Chandikamba. The priest Srita Chandradeva is stated to have been the manager of the temple.

(Also)

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961.
 Page No : 19
 Place : Kolanupaka, Nalgonda District.
 Dynasty : Western Chalukya
 Reign of : Jagadekamalla II (A.D. 1138-51)
 Inscription date :
 Language : Kannada

This damaged inscription refers to the reign of the Western Chalukya king Jagadekamalla II (A.D. 1138-51). It records a gift by the King's subordinate Manevargade (officer incharge of home affairs), Nannapayya. It mentions Kollipake. The other details are lost.

No. 470

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 15 to 16
 Place : Varni, Varni Mandal.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Jagadeka Malla-II

Inscription date :
 Language : Kannada
 Script : Telugu-Kannada

This inscription registers the gift of 9 *marttars* of land to the God *Talaketa deva* and 12 *marttars* of land to the Lord *Nilakamtha deva* by *Heggade Malliyana* while mahamandalesvara *Gandaya* was administering the area. The gift was handed over to *Ananda* and Nagaraja Pandita.

No. 471

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 140 to 142
 Place : Kolanupaka, Bhuvanagiri Taluk.
 Dynasty : Western Chalukya
 Reign of : Jagadekamalla
 Inscription date :
 Language : Telugu and Kannada

The inscription is copied from five fragmentary pieces. The date portion is missing Palaeographically it may be assigned to 12th century A.D. i.e to the reign of Jagadekamalla II. His Dandanayaka, certain Varmayya seems to have made some gift of land measuring 300 *mattars* on the occasion of the installation of some deity, certain *dikshaguru* (Pampa) Permanadigalu is said to have made the gift of 3 *mattars* of land and one *mattar* of flower garden. Some other gifts are also stated.

No. 472

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1959-60
 Page No : 59
 Place : Alampur, Mahbubnagar District.
 Dynasty : Chalukya of Kalyana
 Reign of : Trihuvanamalla (Taila III ?)
 Inscription date : 25th June A.D. 1151
 Language : Kannada

This inscription is from the two sides of a pillar from Yoga-Narasimha temple. Records a gift of land to god Madhavadeva by Chakama, wife of Nagadeva-nayaka who was the *padihara* (*pratihara*) of *Mahamandalesvara* Hallavarasa.

No. 473

Reference : Andhra Pradesh Government Archaeological Series
 No-3 Kannada Inscriptions-1961
 Page No : 36
 Place : Alampur, Jogulamba Gadwal District
 Dynasty : Western Chalukya
 Reign of : Trihuvanamalla, Tailapa III

Inscription date : 26th June A.D. 1151
Language : Kannada

This inscription refers to the reign of Western Chalukya king Tribhuvanamalla. It is dated Saka 1075, Prajapati, Ashadha s.u. 11, Monday. The Saka year cited must be a mistake for 1073. In the cyclic year rajapati, the said *tithi* occurred on A.D. 1151, June 26, the week-day being Tuesday. Tribhuvanamalla was the familiar title of Vikramaditya VI; but he does not seem to have been ment here. Unless it is a clerical error, the other possibilities would be to treat this title as referring to either Jagadekamalla II (A.D. 1138-51) or his son Taila III (A.D. 1151-62).

The epigraph registers a gift of land to the god Madhava, made Chakama, wife of Nagadeva-nayaka holding the office of door-keeper of Mahamandalesvara Hallavarasa.

No. 474

Reference : Inscriptions of Telangana Nizamabad District
(Nizamabad & Kamareddy). (2019)
Page No : 96
Place : Jukkal, Jukkal Mandal.
Dynasty : Western Chalukyas of Kalyana
Reign of : Nurmadi Trailokyamalla (Tailapa-III)
Inscription date : 4th June A.D. 1152
Language : Kannada
Script : Telugu-Kannada

It is on a pillar in front of Hanuman temple. This inscription registers the gift of 20 and 12 *marttars* of land for the daily offerings and perpetual burning of the lamp to the gods *Bijjesvaradeva* and *Nandi Betesvaradeva* by mahamandalesvara *Pereya Mallarasaru*, during the reign of *Trailokyamalladeva* identifiable with Tailapa III.

No. 475

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 51 and 52
Place : Koraprolu, Medak District.
Dynasty : Western Chalukya
Reign of : Trailokya Malla (Taila III ?)
Inscription date :
Language : Kannada

This inscription registers the gifts of land for the up-keep of tanks by Mahamandalesvara Pampa Perumanadi.

No. 476

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 201 to 203

Place : Dakur, Andole Taluk, Medak.
 Dynasty : Western Chalukyas of Kalyana
 Reign of : Nurmadi Trailokyamalla
 Inscription date : 4th August A.D. 1152
 Language : Kannada

This inscription is on a stone slab in front of Veerabhadra swamy temple. The inscription registers the gift of *gadde* land in the catchment area of the tank *Appakabbe Kereya* with yielding capacity in *Kartika* and *Vaisakha* months measuring 2 *marttars*, 20 *marttars*, 12 *marttars* of *Karamba* land in the village Rodanahalu, one mattar of flower garden and 15 house plots in the village, towards the daily rites of the god *Mayilalesvara* by the *Prabhus* of Dakuru and to the god *Bijjesvara* by *Somapermmnadi*.

No. 477

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 43
 Place : Alampur, Mahaboobnagar District.
 Dynasty : Western Chalukya.
 Reign of :
 Inscription date : A.D. 1153
 Language : Kannada.

This inscription is dated S. 1075 (mistake for 1073), Prajapati. Registers a gift of land to god Madhava by Chakama, wife of Nagadeva Nayaka holding the office of door keeper of Mahamandalesvara Hallavarasa.

No. 478

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 272 to 275
 Place : Gangapuram.
 Dynasty : Western Chalukyas of Kalyana
 Reign of :
 Inscription date : 22nd July A.D. 1156
 Language : Kannada
 Script : Telugu-Kannada

Records the gift (name lost) by son of Jagadekamalla to be maintained by *Dakha setti*. It also registers some gifts by some *settis* of *Gangapuram*.

No. 479

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 35
 Place : Ujjili, Mahaboobnagar District.
 Dynasty : Western Chalukya
 Reign of :
 Inscription date : A.D. 1167
 Language : Kannada

This inscription is Dted S. 1089, Parabhava Pushya su. 13, Thursday (?) *Uttarayana Samkranti*. Registers the gifts of income derived from the tax *Vaddaravula* and a tank with land to the god in Baddijinalaya of *rajadhani* Ujjivolal in Kallskelagu *nadu* by *mahapradhani*. The *Senadhipati*, *bahattaraniyogadhipati* and Srikaranam, Bhanudevarasa, the *dandanayaka* of Kallakelagu *nadu* with the consent of *Saudhare* Kesavayyanayaka. The gift was made into the hands of Indresvara pandita deva, the acharya of Baddijinalaya.

No. 480

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 278 to 280
Place	: Ujjali
Dynasty	: Western Chalukyas of Kalyana
Reign of	: Somesvara IV
Inscription date	:
Language	: Kannada
Script	: Telugu-Kannada

This inscription is near well in the village. Contains the prasasti of the Western Chalukyan king of Kalyana (name lost). The Saka date of the inscription seems to be wrong for it is earlier than the advent of Western Chalukyas to power.

It registers the gift of land and flower garden towards the worship and offerings to the God *Parsvandha* called *Baddijinalaya* for its repairs and daily feeding of the visiting ascetics. The temple belonged to the *Dravilasangha* of *senagana karur gacchha* and was situated in front of *Ujjivola*, the capital of the region *Kelogu* 500. The gift was entrusted to Indrasena pandita who was a disciple of *Vadiraja*. The inscription enumerates a large number of gifts of the mercantile community.

No. 481

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961
Page No	: 13
Place	: Ujjili, Mahabubnagar District.
Dynasty	: Western Chalukya
Reign of	:
Inscription date	: 11th -12th century
Language	: Kannada

This damaged inscription refers to the reign of a Western Chalukya king ruling from the capital Kalyanapura. The king's name is lost. It is dated Saka 888, Parabhava, Margasira s u. 5, Thursday, Uttarayana-sankranti. The Saka year, as it appears, must be an error. The other details of the date also are beyond verification. The epigraph may be ascribed roughly to the 11th century.

It registers gifts of land and flower-gardens for worship and offerings in the temple of the god Chenna Pars`va, called Baddi Jinalaya, for its repairs and for feeding the visiting

assertions, male and female. The temple which belonged to Dravila Sangha, Sena Gana and Kaurur gachchha, was situated in the front of Ujjivolal, the capital of the reign Kallakelagu-Five-hundred. The gift was entrusted into the hands of the priest of the temple, Indrasena Pandita, disciple of Vadiraja, in the lineage of the illustrious Vadiraja. Other gifts by the local mercantile community were also made to the deity.

No. 482

Reference	: Inscriptions of Telangana Nizamabad District (Nizamabad & Kamareddy). (2019)
Page No	: 99 to 101
Place	: Bodhan
Dynasty	: Western Chalukyas of Kalyana.
Reign of	:
Inscription date	:
Language	: Kannada
Script	: Telugu-Kannada

This inscription is on a stone lying near the fort wall. It is partially damaged and contains only Prasasti. It records the gift of 12 *marttars* of land to a jaina *Basadi* by Karanam *Jogapayya*, an officer.

No. 483

Reference	: A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh. Part III, 1956.
Page No	: 1 to 2
Place	: Nagunur, Karimnagar District.
Dynasty	: Chalukya
Reign of	:
Inscription date	:
Language	: Telugu and Kannada

This inscription is on a stone in a ruined temple, and is in mixed Kannada and Telugu. The wording is somewhat vague. It refers to Mahamandalesvara Dommeraju and Medaraju Jagadeva with eighty-thousand and commemorates that on Friday, ba. 15, *Bhadi-Velup-ammavasya* in the month of Vaisakha of the year CVE 4 Pramadi some enemy was attacked and defeated. It looks as though the writer intended to say that Mahamandalesvara Dommeraju attacked Maderaju Jagadeva.

The date does not work out correctly, Pramadi is equal to Chalukya Vikrama era 21 and not 4. If however the cyclic year is wrong and the year Promoda is intended, even then Pramoda will be Calukya Vikrama era 14 and not 4.

No. 484

Reference	: Archaeological Survey of India Annual Reports on Indian Epigraphy 1957-58
Page No	: 24
Place	: Tatikonda, Warangal District.
Dynasty	: Chalukya of Kalyana

Reign of :
 Inscription date :
 Language : Kannada and Sanskrit

This inscription is on a fragmentary stone built into the fort wall, watch tower. Mentions the Jaina teachers Chandrasuri, Nayabhadrasuri and Muni-Suvara. Stops abruptly after the expression *svasti samasta-bhuvanasraya*. In characters of the 11th century.

No. 485

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 216
 Place : Singoor, Andole Taluk, Medak.
 Dynasty : Chalukyas
 Reign of : Pochigadeva
 Inscription date : 11th-12th century A.D.
 Language : Telugu.

This inscription is on a slab near the project house. The inscription records the gift of 10 *marttars* of regadu land as Vrtti (tenure) to the god Svamideva by a certain Chalukya *Pochigadevaraja*.

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KALACHURIS OF KALYANI

No. 1

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 280 to 281.
Place	: Appanapalli (Kadumuru).
Dynasty	: Kalachuri
Reign of	: Ahuvamalla.
Inscription date	: 18th July A.D. 1181.
Language	: Kannada.
Script	: Telugu-Kannada.

This inscription is on the northern wall of Siva temple. Records that the elders of *Aiyyavolu* 500, 36 Beedu of *Mummari* and the *Ubhaya* nananadesis of *Kannada Navaka* 1000 assembled and built the gateway (torana) at *Kadamburu*.

Note: This *Ahuvamalla* was the fifth son of *Bijjala*. His earliest record is dated A.D. 1181. If this was his third year, he must have proclaimed himself as king in A.D. 1178-79 the latest being A.D.

No. 2

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1959-60.
Page No	: 60.
Place	: Alampur, Mahbubnagar District.
Dynasty	: Kalachurya.
Reign of	: Ahavamalla.
Inscription date	: 11st January, A.D. 1182.
Language	: Kannada.

This inscription is on two sides of a pillar in the Suryanarayana temple. Records a gift of income from several taxes, for offerings and maintenance of a perpetual lamp in the temple of Gavaresa by the Ayyavole-500 *svamis*, *nanadesis*, *mummuri-dandas*, *Kannada*-4000 and the *Stalas* of several places who had assembled as *mahanadu* at Dakshina-Varanasi, i.e. Alampura. Sthanapati Kesavarasi was the recipient of the gift.

No. 3

Reference	: Andhra Pradesh Government Archaeological Series No-3 Kannada Inscriptions-1961.
Page No	: 37
Place	: Alampur, Jogulamba Gadwal District
Dynasty	: Kalachuri
Reign of	: Ahavamalla

Inscription date : 11th January, A.D. 1182.
Language : Kannada.

This inscription is of the time of the Kalachuri king Ahavamalla, son of Bijjala. It cites the date, his 4th regnal year, Magha s.u. 5, Monday. This date regularly corresponds to A.D. 1182, January 11.

It states that the representatives of the trading corporation of Ayyavale-Five-Hundred, Ubhaya-Nanadesis, Mummuridandas of Thirty-six Bidus, Kannada-Four-Thousand and the chief men of the business centres like Trumbula, Gobbur, Maddur and Alampur, assembled in a conference and made the gift of income derived from tools on various transactions to the Gavaresvara Kesava-rasi, Sthanapati of the temple received the gift.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 282 to 283.
Place : Alampur
Dynasty : Kalachuri.
Reign of : Ahuvamalla.
Inscription date : 11th January, A.D. 1182
Language : Kannada.

This inscription is on a pillar in the mandapa of Suryanarayana temple. Records that the representatives of the trading corporation of Ayyavale 500, *Ubhaya-nanadesis*, *Mummuri Dandas* of 36 *Bidus*, *Kannada* four thousand and the chief men of business centres like *Tumbala*, *Gobburu*, *Madduru* and *Alampur* assembled in a conference and made the gift of income from tolls of various transactions to the God *Gavaresvara*. *Kesavarasi sthanapati* received the gift.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 44
Place : Alampur, Mahaboobnagar District.
Dynasty : Kalachuri.
Reign of : Ahava-malla.
Inscription date : 11th January, A.D. 1182.
Language : Kannada.

This inscription is dated Regnal year 4, Magha su. 5, Monday, (A.D. 1182, Jan. 11). It records that the representatives of the trading corporation of Ayyavale-500, *Ubhaya-nanadesis*, *Mummuri Dandas* of 36 *Bidus*, *Kannada* four thousand and the chief men of business centres like *Tumbala*, *Gobburu*, *Madduru*, and *Alampur* assembled in a conference and made the gift of income from tolls on various transactions to the god *Gavaresvara*. *Kesavarasi Sthanapati* received the gift.

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HAIHAYA DYNASTY

No. 1

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 35 to 37
 Place : Peddavuru, Nalgonda.
 Dynasty : Haihaya
 Reign of : Rayapa Raju.
 Inscription date : 25th June A.D. 1142
 Language : Telugu

This inscription is in Telugu prose and dated Saka 1064, Dundubhi Ashadha Sukla 1, Thursday (A.D. 1142, June 25).

It records a grant of two *mattars* of land to the god Kamisvara of the village Uriya (Peddavuru) for the daily worship etc., by Mahamandalesvara Rayapa Raju of the Haihaya dynasty. The donor is attributed with all the *prasasti* commonly met with in the epigraphs of the Haihaya dynasty.

The provenance of the epigraph is just about 10 miles from the border of Palnati *Sima* on the Southern bank of the river Krishna where a branch of the Haihaya dynasty ruled in the 12th century A.D. According to the inscription in the Chennakesava temple at Macherla, it is known that one Haihaya King named Betaraju son of Virakama and grandson of Chagi Beta has endowed the God with some lands. It is dated in the early part of the 12th century.

No. 2

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 157 to 159
 Place : Battuvariguda, Miryalaguda Taluk.
 Dynasty : Haihaya Chiefs
 Reign of : Rayaparaja
 Inscription date : 2nd July A.D. 1142
 Language : Telugu and Kannada

This inscription is set up in front of Vishnu Kameswara temple. The inscription begins with the usual *prasasti* of the Haihaya kings and introduces Mahamandalesvara Rayaparaja who is stated to have made a gift of sixty *puttis* and two *marturs* *vritti* for the worship and offerings to the god Kamesvaradeva of Uriya in Gidvaka of the kings of his family.

No. 3

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).

Page No : 156 to 157
 Place : Battuvariguda, Miryalaguda Taluk.
 Dynasty : Haihaya Chiefs
 Reign of : Suriyaraja.
 Inscription date :
 Language : Telugu and Kannada.

This inscription is on a slab in front of the Kameswara temple. The inscription begins with the prasasti of the Haihayas and seems to record the gift of some gold gadyas to the god of Uriya (i.e. Pedda uru) by Suriyaraja. Other details are not known and the last portion is unintelligible.

No. 4

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 33 to 34
 Place : Peddavuru, Nalgonda.
 Dynasty : Haihaya.
 Reign of : Surya Raju.
 Inscription date :
 Language : Telugu.

The village Peddavuru is in Miryalaguda taluq, Nalgonda district and is situated at a distance of about eight miles from Nagarjunasagar on the road to Hyderabad. This inscription is copied from an old temple in that village.

This undated epigraph in Telugu prose is engraved in the archaic letters of the early mediaeval period and contains a number of mistakes in grammar, spelling and syntax. The last few lines are unintelligible. There is no date in the deciphered portion. It begins with the *prasasti* of the Haihaya kings and records a grant of some monetary gift in the shape of gold *gadyanas* to the god of Uriya village by Suriya Raju of the Haihaya dynasty.

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MUDIGONDA CHALUKYA

No. 1

Reference : Indian Archaeology 1971-1972, A Review.
 Page No : 52
 Place : Kukkanuru, Khammam.
 Dynasty : Mudigonda Chalukya
 Reign of : Kusumaditya
 Inscription date :
 Language : Telugu

This is copper plate and undated record, engraved in Telugu language and characters of the eleventh century, belongs to the Mudugonda Chalukya king, Kusumaditya, who granted certain royal privileges and the city Krivvaka in Visuru-nandu as an *agrahara* on the occasion of *Uttarayana* to his *pradhanis* Sri-Karanamu Imdaparaju and his brother Remaraju who had helped him by giving away their hereditary wealth and their own territory, viz. Visuru-nandu and also suffered for twelve years along with the king probably during a *bhumipraghana* which occurred in the first regnal year of the king.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1971-72
 Page No : 20
 Place : Hyderabad
 Dynasty : Chalukya of Mudugonda
 Reign of : Kusumadya
 Inscription date :
 Language : Telugu

This is a copper-plate Impression and photograph from the Director of Archaeology and Museums, Hyderabad. Through Dr. G. S. Gai. Findspot: Kukkanuru near Bhadrachalam, Bhadrachalam Taluk, Khammam District. Incomplete. Records that the chief granted the royal insignia and the city Krivvaka in Visuru-nandu as an *agrahara* on the occasion of *uttarayana* to *Srikaranamu* Irbdaparaju and his brother Ramaraju, sons of Aytana-peggada of Kaundinya-gotra, who had helped him by giving away their hereditary wealth (*kuladhanamulu*), their own territory viz. Visurunandu and all their belongings and had also suffered for 12 years along with the chief on account of the *bhumi-praghatta* which occurred during the first regnal year of the chief. It is also stated that Kariyagonugondu, the lord of Koravipura restored Kusumaditya, the genealogy of the king. In characters of about the 11th century.

No. 2

Reference : Epigraphia Andhrica, Volume-II. (1974)
 Page No : 39 to 49.
 Place : Kukkunuru Village, Khammam District.

Dynasty : Mudigonda branch of Chalukya Family
 Reign of : Kusumaditya
 Inscription date : 13th century A.D.
 Language : Telugu and Sanskrit.

Kukkunuru plates of Kusumadya

by

Sri Bh. Lakshminarayana, M.A.

The present set of copper plates comes from Kukkunuru village of Khammam district. They have been acquired by the Director of Archaeology and Museums at Hyderabad.

The set consists of five plates each measuring 20 cm. by 10 cm. The rims on all the four sides of each are slightly raised so as to form a ridge along the edges. In the middle of the side of each plate is a circular hole of 1.5 cm. diameter through which passes a ring. The fastening ring is of 12 cm. diameter with a circular seal securing the extremities of the ring. The seal represents *varahalanchana*, *makara-torana*, a couple of fly whisks, an empty throne, an *atapatra* or an umbrella, crescent and *sankha*. The seal, the ring and the whole set are in an excellent state of preservation.

Except the invocatory and imprecatory Sanskrit verses at the beginning and end respectively the rest of the inscription is in Telugu prose, in the Telugu characters of about the beginning of the 13th century. A.D. The characters are cut sufficiently deep and can be read with ease. This record runs into 66 lines carefully inscribed on five plates. The first side of the first plate and the last side of the last plate are left blank. The number of lines in each plate vary from 7 to 10. Many mistakes have crept into the inscription for which both the composer and the scribe seem to be responsible. The names of the composer, Bayyana and the scribe, Betachari are given at the end.

A few Telugu words which occur in the record are quite interesting. For instance:

II. 2:1 *praghattambu*

2:2 *bottuna*

III. 1:5 *balli tongadlu* (*zalli tongadlu*)

1:6 *drinta metta*

2:1 *turia*

No distinction is made between the secondary forms of the long and short vowels *i* and *e*. They are written alike. Whether they are long or short have to be inferred from the context. The sign of the long form of *o* is given to the lower part of the compound letter. The difference between the signs of (*kyavadi* and *sudi*), the conjunct consonant *ya* and the secondary form of the vowel *ri* is negligible. The *ottu* i.e., the sign of the aspirate of *tha* and *dha* is not used as in later writing. The secondary form of *u* (*halsamyukta ukara*) is written in three ways. Even though generally *nasals* are employed to denote a compound, yet in certain places 'o' (*anusvara*) is used. The consonant *ra* combined with another consonant is used as a compound letter in some places. Invariably *sa* is used instead of *sā*.

The present inscription belongs to the Mudigonda branch of the Chalukya family which ruled over parts of the Warangal and Khammam districts of the in the 12th and 13th centuries of the Christian era. It opens with a Sanskrit verse in the *Sardulavikridita* metre tracing the origin from Vishnu through Brahma and Atri and the god Moon (*Soma*), the progenitor of the race to which the Chalukyas belonged. This is followed by a long passage in Telugu interspersed here and there with verses in Sanskrit describing the genealogy of the Mudigonda chiefs. It is stated that after the rule of fifty-nine kings, Kariya-Gonaga, the lord of Koravipura who was famous for his gifts of rutting elephants came to power. To his brother Nijayaraja was born a son called Kusumayudha; he, in his turn, had a son named Beta. The latter had a son called Kusumayudha, who had the title *Mutt-anegalla*. To him was born Bottu-Beta who had by his queen Mahadevi two sons, Kusumaditya and Nagati. Of these two the elder Kusumaditya became the king. During the first year of his rule some disaster had befallen the kingdom (*bhumipraghattambu*) when his ministers, Indaparaju, the *Srikaranadhipati* and Ramaraju, his younger brother having collected all the valuables and vehicles (chariots, elephants, horses, etc.,) and family treasures carried them away together with king Kusumaditya to foreign countries, where they journeyed in the forests subsisting on roots, fruits and vegetables and suffering great hardships for twelve years.

Having helped the king throughout the period of exile with advice in the council and military service in the battle-field, they enabled Kusumaditya to return to his native country Visaru-*nadu* and rule over it in its entirety. Kusumaditya, out of gratitude for the loyalty and the great services rendered by his ministers, raised them to the position of *maha mandalesvara* conferring on them the insignia of their new office such as *makara-torana*, *balli-tongadlu*, *saliki-kūkatlu*, *badi-dakka*, *balliy-amdalam*, *yilapuna*, *pidi-mount* and *vinjamaras*; and granted to them the fertile village Krichchaka in the district of Visuru-*nadu* as an *agrahara*. It is stated that *Srikaranam* Indaparaju and his younger brother Remaraju were the sons of the brahman Aytana *Perggada* of the Kaundinya-*gotra*, descended from the great *rishi* Yajnavalkya. The gift village is bounded by *pasi-vriksha* (a tree), a pond, white stone, and *drinta-metta* on the bank of the Godavari in the east, by *yari-tova* in the south, Maradumbaka-*turia* in the west, and by the river Gōdāvari, in the north. Bayya, the best of the Brahmins, and Betacharya, a descendant of Vishwakarma-*rishi* were the composer and the scribe of the record respectively.

In the penultimate year of the last century an American Missionary, Rev. Bendal, came across a copper plate record in the treasury of H.E.H., the Nizam published in the Indian Antiquary in 1903 under the caption "Grant of Kusumayudha IV". It is also known as the Mogalcheruvula grant. It introduced a line of rulers whom historians named as Mudigonda Chalukyas after the headquarters of their government in the present Khammam district. Eight generations of rulers of this dynasty are mentioned in the record. A lithic record at Koravi the Warangal district, besides adding the name of a new ruler Niravadya, not mentioned the Mogalcheruvula grant, furnishes some interesting information about the history of the dynasty. This epigraph has remained a problem to historians so far. The present copper plate inscription is of immense importance, as it not only elucidates certain facts obscurely referred to in the earlier records but also furnished names of four new generations of rulers known from other sources. This is the earliest copper plate grant written entirely in Telugu prose. Also, this only extant copper plate grant of this dynasty as the whereabouts of the Mogalcheruvula grant are not known.

In the present state of our knowledge a precise chronology of this line of kings cannot be formulated as none of above three inscriptions mention date whatsoever. Nevertheless, Dr. N. Venkataramanayya has reconstructed the chronology with the help of synchronisms in his books *The Eastern Chalukyas of Vengi and The Chalukyas of L(V)emulavada* thus :

1. Kokkiraja	865-890 A.D.
2. Kusumayudha I	890-915 A.D.
3. Bijayita	915-940 A.D.
4. Kusumayudha II	940-965 A.D.
5. Vijayaditya	965-990 A.D.
6. Kusumayudha III	990-1015 A.D.
7. Nijjayaraja	1015-1040 A.D.
8. Kusumayudha IV	1040-1065 A.D.

In the absence of evidence to the contrary, this chronology holds good even now. Similarly the chronology of the succeeding rulers has been reconstructed with the help of two other synchronisms.

The Gudur inscription mentions a certain Erra belonging to the Viriyala family. He is said to be a terror to the enemy *mandalikas*. He has taken up the cause of a king called Bottu-Beta, killed his enemy and established him in the Koravi kingdom. This Bottu-Beta has been identified with Beta II of the Kakatiya dynasty. The latest writer on this subject viz., Sri Vedam Venkataraya Sastri in his article on '*Samanta Kakatiyulu-Kalyani Chalukyulu*' has also identified Bottu-Beta as Kakatiya Beta II presuming that the Mudigonda line of Chalukyas ended with Kusumayudha IV. However, he rightly expressed his misapprehensions about it. As per the present Kukkunur plates it is clear that the Mudigonda Chalukya line did not end with Kusumayudha IV, but had more kings subsequently, among whom we come across one Bottu-Beta. There is more likelihood of the Bottu-Beta of Gudur inscription being the Bottu-Beta of the Mudigonda Chalukya dynasty. In the first instance, Beta II himself was in trouble. It is evident that serious disturbances broke out in his dominions which brought the power of his family to a very low ebb. However, he could get out of the trouble with the help of powerful allies like Erra belonging to the *Durjaya-kula*. The same Gudur epigraph states that Kamasani, the wife of Erra, espoused the cause of young Beta, took him to the court of Vikramaditya (Bhaskaravibhu) at Kalyani and having there caused him to prostrate himself at the feet of the Emperor, secured for him the Government of the Sabbi-Thousand and thus preserved the integrity of the Kakatiya principality.

Besides, it is clear that Sabbi-Thousand has not stretched so far south as to cover Koravi-*sima* in the south also. Hence the names Bottu-Beta and Beta mentioned in the Gudur inscription are not identical but two different individuals, the former belonging to the Mudigonda Chalukya dynasty and the latter to the Kakatiya dynasty. It seems that the Viriyala chief Erra was a king-maker and that he took delight in helping his neighbouring kings whenever they were in trouble. Thus he helped Bottu-Beta of the Mudigonda Chalukya family as well as the king of Velupugonda while his wife Kamasani helped Beta of the Kakatiya line. It cannot be established as to who threatened the Mudigonda Chalukya dominion in the present state of our knowledge. It is not unlikely that Kakati Prola I the father and the immediate predecessor of Beta, supported Somesvara II against Vikramaditya VI in the civil war between the two brothers; that the latter after he successfully overthrew the former and established himself firmly on the imperial throne, confiscated the Kakatiya fief and that Kamasani took Prola's son to the imperial court and persuaded Vikramaditya VI to reinstate him in his father's estate. However, it may be stated that Viriyala Erra, Bottu-Beta of Mudigonda Chalukya line and Beta Raja of the Kakatiya dynasty were contemporaries. This synchronism helps in reconstructing the relevant chronology with near precision.

While interpreting the Gudur epigraph Dr. M. Rama Rao stated that Koravi kingdom might have been a hereditary fief of Tribhuvanamalla Beta or Beta II. But the earlier records like the Mogalcheruvula grant, Koravi epigraph, etc., testify that it was a hereditary fief to the Mudigonda Chalukyas and not of the Kakatiyas.

In the present copper plate grant it has been recorded that the donor had to leave his capital city for a forest retreat for a period of twelve years that was beyond his own kingdom (*para mandal = abhi-mukhulai*). In that period king Kusumaditya had to subsist on bare roots and fruits. But the epigraph is silent regarding the identity of the aggressor and the specific area into which Kusumaditya fled. As matters stand this riddle cannot be solved now. In course of time Kusumaditya was able to regain his lost dominions with the help of *Srikaranadhipati* Indaparaju and his brother Remaraja who were high ranking officials.

One more factor also may be taken note of regarding the relationship of the Mudigonda Chalukyas and the Kakatiyas. The latter hailing from Natavati- *sima* have slowly penetrated and firmly established themselves in Anamkonda. The geographical proximity between the kingdoms of these two dynasties often led them to hostilities. This conflict, perhaps, ended with the triumph of Recherla Rudra over the last of the Mudigonda Chalukya kings viz., Nagatiraja about whom a detailed discussion is made below.

The rule of Kakati Ganapatideva started with many calamitous incidents. This king became a captive in the hands of his Yadava enemy. Having got a good opportunity to crush the Kakatiya power, many opponent potentates wanted to storm the kingdom. Though the king was far away behind the prison bars of the Yadava ruler, the Kakatiya commanders like Recherla Rudra fought valiantly and repulsed the raiders. The Palampet record of Recherla Rudra clearly indicates that he worsted opponents like Nagati-*bhapala* and saved the kingdom from destruction. Incidentally the last known Mudigonda Chalukya king as per the present copper plates also is one Nagati. However, this Nagati cannot be identified with his namesake mentioned in the Palampeta epigraph for obvious chronological reasons. Hence it is postulated that the Mudigonda Chalukya dynasty has not abruptly ended with Nagati of Kukkunaru plates but continued to exist even afterwards. The Nagati of Palampeta record is perhaps a grandson of Nagati of Kukkunuru plates.

Basing upon the foregoing data the subsequent chronology of the Mudigonda Chalukya kings can be reconstructed as follows, allotting roughly 25 years to each king:-

1. Beta Raja	1065-1090 A.D.
2. Kusumayudha V	1090-1110
3. Bottu-Beta	1110-1140 A.D.
4. Kusumaditya	1140-1165
5. Nagati	1165-1196

In this inscription the name Visagu-*nadu* is mentioned. This is said to be the original country of Kusumaditya (*nijadesambu*) which may be co-extensive with Koravi-*sima*. In his '*History of Reddi Kingdoms*' Sri M. Somasekhara Sarma mentions that an inscription at Tallaprodudduru in Cuddapah district gives an account of the conquests of Eruva Bhima. The inscription states that the Eruva chief conquered Visari-*nadu*, Chakragottam, Manniya, Vadde Tekkali, Manthena, Vengi, Kalinga and other countries. The Rajahmundry Museum plates pertaining to the same Eruva chiefs register the grant of the village of Uttamaganda-Chodannadevavaram situated at the confluence of the rivers Ganga and Pinnasani in Visuru-

nadu to some brahmins. If the Ganga and Pinnasani are identified with the Godavari and the Kinnerasani respectively the village lies somewhere in the Palvancha area of Khammam district. Sri M. Somasekhara Sarma further states that there are some *Chatu* verses extolling Eruva Bhima's military exploits of which the conquest of Visari-*nadu* is one. There is little doubt that the Visari-*nadu* alluded to by Sri Sarma is none other than Visuru-*nadu* mentioned in the plates under review. The present inscription records the donation of an *agrahara* called Krichchaka which was said to be very fertile. This *agrahara* is in all probability Kukkunur, the very village in which these copper plates have been discovered. The river Godavari is within the vicinity of the village as stated in the record. The village Maradumbaka said to be on the Western boundary of Krichchaka *agrahara* cannot be successfully traced.

Unlike some other inscriptions where the name or names of *ajnapatis* are specifically mentioned this epigraph is issued by the king Kusumaditya himself who is also the donor. The name of the author is mentioned conspicuously as the *bhusura pungava* of Bayyanvaya. The engraver of the grant is Betacharya, a descendant of Visvakarma *rishi*.

The following special features are noted in this record. This epigraph is not dated. The occasion for the grant was *Sankranti*. The family of the donee has been eulogised as *Rishi-vamsa*. The father of the donee was particularly mentioned as an ornament of *ubhaya rishi kula*, Kaundinya and Yajnavalkya. Kariya Gonaga, the Lord of Koravipura came to power after the rule of fifty-nine kings.

The office of *Srikaranādhīpa* is mentioned in this record. The cabinet of the Eastern Chalukyas is known by different names depending upon the number of ministers. It was known as *Panchavari* or *Pancha Pradhana*, wherein there were evidently five ministers. Another group of ministers is termed as *Dvadasa Sthanadhipatts* or the heads of twelve ministerial offices as mentioned in the Masulipatam Plates of Ammaraja II. The offices are 1. *Samanta*, 2. *Mahamatra*, 3. *Purohita*, 4. *Amatya*, 5. *Sreshthi*. 6. *Senapati*, 7. *Dharmadhyaksha*, 8. *Srikarana* etc. As the Mudigonda Chalukyas were at one time the feudatories of the Eastern Chalukyas, they might have inherited some of the administrative institutions of the latter. The existence of the office of *Srikaranadhīpa* in the Mudigonda Chalukya bureaucratic set up is a pointer in this regard. *Srikaranamu* literally means a Head Karanam or a Head of the Revenue department. *Srikaranapu* Indaparaju was said to be a *Peggadla putra* which means that he was the son of a minister.

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EASTERN GANGA

No. 1

Reference : Indian Archaeology 1988-1989, A Review.
 Page No : 92
 Place : State Museum, Hyderabad.
 Dynasty : Eastern Ganga
 Reign of : Anantavarma (1077-1150)
 Inscription date : Ganga era 454.
 Language : Sanskrit and Oriya.

A copper plate set of Eastern Ganga king Anantavarma dated in Ganga era 454 was noticed among the copper plate records preserved in the State Museum, Hyderabad. The copper plate in Sanskrit language and Oriya script records the gift of a village to the Brahmins.

No. 2

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1993-94.
 Page No : 11
 Place : Hyderabad
 Dynasty : Eastern Ganga
 Reign of : Anantavarma (1077-1150)
 Inscription date : Ganga era 550
 Language : Sanskrit and Gaudiya.

These copper plates are preserved in the A.P. State Archaeology and Museum, Hyderabad. Registers the gift of four villages namely Kaniyara, Masina, Luva and Sindhuravanda to Revana-rautra, who belonged to Chalukya-vamsa by the king. The charter was composed by Vinayaka, a resident of Kalinganagara.

No. 3

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1993-94.
 Page No : 11
 Place : Hyderabad
 Dynasty : Eastern Ganga
 Reign of : Anantavarma (1077-1150)
 Inscription date : A.D. 1115
 Language : Sanskrit, Telugu and Kannada.

These copper plates are preserved in the A.P. State Archaeology and Museum, Hyderabad, dated Saka 1037. Damaged and worn out. Narrates genealogy of the Eastern Ganga kings. Registers the gift of the village Bantipalle situated in Peddakottamu-vishya to certain Revana, son of Prolama by the king for the merit of his own self and of his parents. The engraver of the grant was Beddenacharya.

No. 4

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94.
Page No	: 11
Place	: Hyderabad
Dynasty	: Eastern Ganga
Reign of	: Anantavarma (1077-1150)
Inscription date	: A.D. 1117
Language	: Sanskrit, Telugu and Kannada.

These copper plates are preserved in the A.P. State Archaeology and Museum, Hyderabad, dated Saka 1039. Damaged and worn out. Narrate the genealogy of the Eastern Ganga dynasty. Seems to register the gift of village Kudigama situated in Panchali-vishaya for the merit of his own self and his parents by the king to Lakshmidharasarma belonging to Sisila-gotra. The boundaries mentioned in the inscription are not clear. The engraver of the record was Baddenacharya.

No. 5

Reference	: Indian Archaeology 1993-1994, A Review.
Page No	: 123
Place	: Hyderabad.
Dynasty	: Eastern Ganga.
Reign of	: Anantavarma-Chodaganga.
Inscription date	: 12th century A.D.
Language	: Sanskrit and Telugu-Kannada.

Three sets of copper-plate charters, written in the Sanskrit language and the Telugu-Kannada characters of the twelfth century A.D. are preserved in the office of the Director of Archaeology and Museums, Hyderabad. These characters belong to the reign of Eastern Ganga king Anantavarma-Chodaganga.

No. 6

Reference	: Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94.
Page No	: 11
Place	: Hyderabad
Dynasty	: Eastern Ganga
Reign of	: Anantavarma (1077-1150)
Inscription date	:
Language	: Sanskrit, Telugu and Kannada.

These copper plates are preserved in the A.P. State Archaeology and Museum, Hyderabad. Damaged and worn out. Narrates the genealogy of the Eastern Ganga dynasty. Refers to the gift of the village Kolaram to a certain nayaka, son of Kamma-nayaka and to Eriyapa of the Ayya family by the king for the prosperity of his parents and himself. In characters of the 12th century A.D.

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KANDURI CHODA

No. 1

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 285 to 286
Place	: Nagarkurnool
Dynasty	: Kanduri Choda
Reign of	: <i>Irugana Choda</i> Maharaja
Inscription date	: A.D. 1060
Language	: Kannada

This inscription is on a stone lying in the RDO's bungalow. Incomplete. Mentions only the *prasasti* and cyclic year. Begins with the usual prasasti of the *Kanduri Chodas* and mentions the name of the king *Irugana Choda maharaja*.

No. 2

Reference	: Indian Archaeology 1989-1990, A Review.
Page No	: 112
Place	: Koppole, Nalgonda.
Dynasty	: Kanduri Chiefs
Reign of	:
Inscription date	: A.D. 1092-93
Language	: Telugu

This inscription, engraved on a slab lying near a tank opposite the Muthyalamma temple, is in Telugu language and Characters and is dated in the Chalukya Vikrama era (year not specified) Angirasa (A.D. 1092-93). It registers a gift of land in the village Jalapattu for the upkeep of the lake at Kropoli and for the maintenance of the Rudresvaradevara-satra, on the occasion of *Uttarayan-Sankranti*, by Kanduri-Tondaya-Cholamaharaju. The gift was entrusted to Chilyakamti-Anamtasaka-Pandita.

No. 3

Reference	: Indian Archaeology 1973-1974, A Review.
Page No	: 34
Place	: Nalgonda
Dynasty	: Kanduri Choda
Reign of	: Mallikarjuna
Inscription date	: A.D. 1098
Language	: Sanskrit

A number of newly-discovered inscriptions refer to the political conditions prevailing in the twelfth-thirteenth centuries A.D. Among these, mention may be made of the one from

Vellala: dated in Saka 1020 (A.D. 1098) and written in Sanskrit language it refers to Mahamandalesvara Mallikarjuna of Kanduri Choda family and traces the genealogy of the family to Karikala and Eruva Bhima. The extension of certain territorial divisions namely Cheraku and Eruva to Telingana for the first time is significant.

No. 4

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 287 to 288.
Place	: Gattuthimmam, Achempet Taluk.
Dynasty	: Kanduri Choda
Reign of	: Nalla Bhimadeva Choda Maharaja
Inscription date	: 18th June A.D. 1116
Language	: Telugu

This inscription is on a pillar in the mandap of Rameswara Swamy temple. Registers the gift of 18 *tumus* towards the daily rites of God *Ramesvara* of *Tument* and one ma of ghee towards perpetual lamp, and 24 *rukas* from *Siddhayamu* towards 24 vidyas by *Vennamahadevi*, the chief queen of *Kanduri Nalla Bhimadeva Choda maharaja*.

No. 5

Reference	: Indian Archaeology 1993-1994, A Review.
Page No	: 124
Place	: Upparapalli, Mahaboobnagar.
Dynasty	: Kanduri Choda
Reign of	: Nalla Bhimadeva-Choda
Inscription date	: 12th century A.D.
Language	: Telugu

This Telugu inscription in the characters of the twelfth century A.D. is engraved on a stone lying in the field of Sudhakar Reddy. Dated in the cyclic year Hemalambi, it refers to the Kanduri-Choda chief, Nalla Bhima Deva-Choda, who is described as *mahamandalesvara*, *Kodurpuravaresvara* and as one who belongs to *Surva-vamsa*, *Kasyapa-gotra* and *Karikala-anvaya*. It registers the grant of lands by his queen Venna-mahadevi for the worship and food offerings to the deity Nrisimhadeva of Mavindlapalli. On the occasion of *uttarayana-samkranti*, for the merit of the chief.

No. 6

Reference	: A Catalogue of Inscriptions copied upto 1964.
Page No	: 9 and 10
Place	: Amarabad, Mahaboobnagar District.
Dynasty	: Chodas of Kanduru.
Reign of	: Nalla Bhimadeva Choda
Inscription date	:
Language	: Telugu.

This inscription is on the pillar in the Siva temple. Dated C.V.E. 30, Durmati, Ashadha su. 8. Saturday. Records the gift of oil, *rukas* etc., for the perpetual lamps etc., to Ramesvaradeva by Dhennamma devi, chief queen of Kanduri Nalla Bhimadeva Choda Maharaja.

No. 7

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1993-94.
Page No : 17
Place : Udimilla, Achchampet Taluk, Mahbubnagar District.
Dynasty : Kanduri Choda
Reign of : Nalla Bhimadeva
Inscription date :
Language : Telugu

This inscription is on a stone lying to the east of the land belonging to Sudhakar Reddy outside the village. Records the grant (*datti*) of lands in different places on two occasions by Venna Mahadevi, wife of the king Nalla Bhimadeva Choda-maharaju to god Nrisimhadeva for the worship and offerings. The gift was made for the merit of the king. In characters of the 12th century A.D.

No. 8

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1993-94.
Page No : 14
Place : Gattu-Tummana, Achchampet Taluk, Mahbubnagar District.
Dynasty : Kanduri Chodas
Reign of : Nalla Bhimadeva
Inscription date :
Language : Telugu

This inscription is on the left side pillar in the *mukha-mandapa* of Ramalingeswara temple on a hillrock. Records the gift of land and money to god Sri Rameshwara Deva of Tumenta for the maintenance of a perpetual lamp and also for food offerings (*oyiralu*) by Venna Mahadevi, wife of the king.

No. 9

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87
Page No : 41
Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : Kanduri Choda
Reign of : Bhimana Choda Maharaja
Inscription date :
Language : Telugu

Records that Manuma Mallanayaka of Peruru and the servant of *mahamandalesvara* Kanduri Bhimanachoda got a temple raised to the god Svayambhu-Somesvara and granted

lands for the services of god. It states that the mercantile guilds of Peruru viz, *Telugu-nakara*, *Aruva-nakara* and *samaya* and *Telivaru* undertook to measure the produce for the above gift. Also they have agreed to supply the specified quantities of different commodities for the offerings to the gods Aravanakartvara, Telugunakaresvara and Vishnudeva. In characters of about 12th century A.D.

No. 10

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 301 to 303
Place : Uppununthala
Dynasty : Kanduri Choda
Reign of : Somanatha Deva Choda Maharaja
Inscription date : 26th March A.D. 1120
Language : Telugu

This inscription is on a pillar in the mandapa of Siva temple. Records *mahamandalesvara kanduri Somanadhadeva Chada maharaju* made a grant of land measures 12 khas, of *velivolamu* (dry land), and *niru polamu*, 3 mas, (wet land) situated behind the tank Prolenayaka, to God *Kedaresvara*. He also donated 2 mas, behind *Basanicheruvu* and *Karrakuli penta sunkamu* (market tax) towards *nanda dipa*.

No. 11

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 23 and 24
Place : Umamaheswaram, Mahaboobnagar District.
Dynasty : Chodas of Kanduru
Reign of : Somanatha Deva
Inscription date :
Language : Telugu

This inscription is on a pillar in the *mantapa* of the Ramesvara temple. Dated C.V.E. 32 Sarvari, Chaitra ba. 10, Saturday. Records the gift of certain *vrttis* to the deities Kedaresvara and Kesavadeva by Mahamandalesvara Kanduri Somanatha Deva Choda Maharaja.

No. 12

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1993-94
Page No : 17 and 18
Place : Udimilla, Achchampet Taluk, Mahbubnagar District.
Dynasty : Kanduri Choda
Reign of : Somanatha
Inscription date :
Language : Telugu

This inscription is on the right-side pillar in the *mukha-mandapa* of the Ramesvara temple. Records the gift of 3 *marutars* of land to the god Kedaresvara and 2 *marutars* of land

to the god Kesavadeva by the king *mahamandalesvara* Kanduri Somanathadeva-choda-maharaju. The gift lands are stated to have been situated in different places. Also records the gift of a perpetual lamp to the same god.

No. 13

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-II (1994).
Page No : 54 to 55
Place : Panagallu
Dynasty : Kanduri Choda
Reign of : Mahamandalesvara Kanduri Gokarna Choda
Inscription date : 10th March A.D. 1122
Language : Telugu and Kannada

This inscription is on a stone now preserved in the State Museum, Hyderabad. States that, Mahamandalesvara Kanduri Gokarna Choda Maharaja (conferred on G(K)avaliya Bhimana Peggada, son-in-law (or nephew) of Gamanapeggada, the lordship of Addaluru included in Amanagallu-70 on his (Bhimana Peggada's) son, Doddaya bhattu.

No. 14

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 64.
Place : Panugallu, Nalgonda District.
Dynasty : Chodas of Kanduru
Reign of : Gokarna Choda
Inscription date : 10th March A.D. 1122 (?)
Language : Telugu

This inscription is on a broken stone pillar now in the State Museum. Dated C.V.E. 1043 (mistake for Saka) Subhakrit Phalguna, Amavasya, Friday, Solar eclipse (A.D. 1122, March 10 ?). Records that Mahamandalesvara Gokarna Choda gave away the lordship of Maduvula in kukkulamu 30 to Kavaliya Bhimana Peggada and the lordship of Addaluru in Amanikallu-70 with *astabhagas* to Doddabhatlu after washing the feet of the respective donees.

No. 15

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 289 to 290
Place : Upparapalli
Dynasty : Kanduri Choda
Reign of : Nalla Bhimadeva Choda Maharaja
Inscription date : 29th December A.D. 1122
Language : Telugu

This inscription is in the water channel about one kilometre away from the village. Records that Vennamahadevi the chief queen of *mahamandalesvara* Kanduri Nalla Bhimadeva Choda maharaju made a grant of land belonging to Gollakaluva in Tummenta, her native

village, to god *Narasimhadeva*, of *Mavindlapalli*, for the daily worship and offerings. It also records another grant of *Bakiratnamu* land.

No. 16

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-II (1994).
Page No	: 57 to 61
Place	: Panagallu
Dynasty	: Kanduri Choda
Reign of	: Tonda Nripa
Inscription date	: 11th August A.D. 1124
Language	: Telugu and Kannada

This inscription is on a stone pillar lying in the Pachala Someshwara Temple. Damaged and fragmentary. Records that, on the occasion of Surya grahana in the year Krodhi, S.1046, Mailambika, wife of Tondanripa who had three sons viz., Udayaditya, Bhima and Gokarna granted an *agrahara* called Choda Bhima Narayanapuram to 108 Brahmanas. Though the month, tithi, and vara (day in week) are not given, the date of the inscription can be calculated on the basis of the solar eclipse, of which there was only one in the year given in the record. It corresponds to Monday, 11th August, A.D. 1124.

The second side records the levies on the articles like salt, maize, paddy, betel leaves, areca nuts, pepper, ginger, turmeric, cotton, jaggery and saris, sold perhaps in the local market. People concealing the articles brought to the *nakaram* were required to pay the *sunka* at double rates. Further it also refers to the grant of lands to the god by the *mahajanas* and Sutradkaris of Panungallu and Kasyapalli behind the tanks Bhima-samudra and Choda-samudra.

The third side refers to gifts of land made to some god and brahmanas, pujaris (priests), musicians and other temple servants. Several technical terms denoting units of measurements like *nibaruva*, *bhandi gidda*, *mopu*, *peruka*, *visya*, *vritti*, *dalavritti*, *ghada-putlu*, *kalputlu*, *ghada-maruturu*, and *kalmaruturu* are made use of in this inscription.

Nibaruva: The meaning is not known. It is made in connection with *uppu* (salt), *vadlu* (paddy), *pasupu* (turmeric), *pratti* (cotton) and *bellam* (jaggery). It seems to be a unit of weight. It is probably the same as *baruva*, a unit of weight still in use. It consists of 20 maunds each weighing 8 visas.

Bhandi is the same *bandi* which means a cart. It is used here in connection with *Jonnalu* (maize), *Pomka* (areca-nut), *miriyalu* (pepper) and *allamu* (ginger) which seems to have been taxed per cart-load.

Gidda: Brown translates the word into English as 'a gill' or liquid ounce. It is one quarter of a *Sola*. It is also a dry measure-2 *giddas*=1 adda, 2 addas =1 sola, 2 solas=1 munta, 16 muntas =1 tumu, and 20 tumus =1 putti.

Mopu, as well as *katta*, another word used in the inscription, means a bundle. Both the words are used here in connection with *aku* (betel leaves).

Peruka spelt also as *Perika* means, according to C.P. Brown, a sack which opens in the middle. Each end is filled with grain and it is laid across the bullock. As the word is used in this inscription in connection with *aku* and *miriyalu* (betel leaves and pepper.) *perikas* were obviously used for carrying other articles besides grain.

Visya is the same as *visa*, $\frac{1}{8}$ of the manud.

Vritti means livelihood, means subsistence. From this, it has come to mean land given to people for rendering some specific service to the government. It generally denotes land granted to brahmanas and men of learning as free of tax. *Dala-vritti* appears to be the same as *tala-vritti* which denotes land granted by the king to nobles and others, perhaps in lieu of salary for rendering certain specific services to the state.

Ghada putlu, *Ghada-marturu*, *Kal-or Gal putti*, *Kal* or *Galmaruturu*: *Ghada* means a bamboo pole of certain length for measuring land. *Gal* is the same as *kal* meaning foot. In the spelling of certain words in Telugu *Ka* and *Ga* are interchangeable (*Kadapa-Gadapa*, *Kadili-Gadili* &c). Human foot is taken as a unit of measurement. Mediaeval inscriptions show that the feet of certain individuals were taken as units of measurement, and the length of the *Ghada* or measuring rod is fixed on this basis. eg. *Kesaripati-Ghada*. *Ghada-putti* and *Ghada-maruturu* which mean *putti* and *maruturu* of land measured by the standardised human foot.

Putti denotes the extent of land of the sowing capacity of 20 tumus of grain. The exact extent of the *maruturu* is not known; but in one of the inscriptions at Panugal, it is equated with *nivartana*.

The abbreviations *ru* and *pa* used in connection with the dues to be collected on certain articles denote *ruka* and *panam* respectively.

No. 17

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 290 to 292
Place	: Mamillapalli
Dynasty	: Kanduri Choda
Reign of	: Gokarna Deva Choda Maharaja.
Inscription date	: 27th November A.D. 1127
Language	: Telugu

This inscription is in the temple of Narasimha Swami. The record is in two parts. The first part states that certain *Bhupala Navisetti* devotee of *Narasimha* with the consent of *Gundaya Peddana* purchased 40 *vrittis* in *Mavindlapalli* and 1 *vritti* belonging to *Gundadeva* and donated it for the observance of daily worship and *naivedya* of *Sri Narasimha deva*. The second part states that *Hari hara dasa kheyideva dandanayaka* subordinate of *Kanduri Gokarna deva Choda maharaja* granted 6 *puttis* of land (chenu) of *Mangallu*, seed yielding *velivolamu* in *Pomi reddy Cheruvu* and *marttars* to the daily *naivedya* of *Narasimhadeva*.

No. 18

Reference	: Inscriptions of Andhra Pradesh, Mahabubnagar District. Volume-I (2003)
Page No	: 290 to 292
Place	: Mamillapalli
Dynasty	: Kanduri Choda
Reign of	: Gokarna Deva Choda Maharaja.
Inscription date	: 27th November A.D. 1127
Language	: Telugu

This inscription is in the temple of Narasimha Swami. The record is in two parts. The first part states that certain *Bhupala Naviseti* devotee of *Narasimha* with the consent of *Gundaya Peddana* purchased 40 *vrittis* in *Mavindlapalli* and 1 *vritti* belonging to *Gundadeva* and donated it for the observance of daily worship and *naivedya* of *Sri Narasimha deva*. The second part states that *Hari hara dasa kheyideva dandanayaka* subordinate of *Kanduri Gokarna deva Choda maharaja* granted 6 *puttis* of land (chenu) of *Mangallu*, seed yielding *velivolamu* in *Pomi reddy Cheruvu* and *marttars* to the daily *naivedya* of *Narasimhadeva*.

No. 19

Reference : Indian Archaeology 1973-1974, A Review.
 Page No : 34
 Place : Anamala, Miryalaguda.
 Dynasty : Kanduri Choda
 Reign of :
 Inscription date : A.D. 1127-28
 Language :

Belonging to the same period are two epigraphs from Anamala in Miryalaguda Taluk. They belong to the Kanduri Choda family which paid allegiance to the Western Chalukyas of Kalyani. One of them, dated Saka 1050 (A.D. 1128), was issued by Sridevi Tondaya and is silent about the overlord, suggesting an independant status. The other, dated to A.D. 1127, belongs to one Gokarna.

No. 20

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 292 to 293
 Place : Gattuthimmam
 Dynasty : Kanduri Choda
 Reign of : Gokarna Deva I Choda Maharaja
 Inscription date : 10th June A.D. 1128
 Language : Telugu

This inscription is on a left pillar in the Siva temple. Records a grant of 2 rukas of *Siddhaya* to the God *Ramesvara deva* of *Tummata* to maintain perpetual lamp by a certain *Pilabache nayaka* probably a *samanta* of *Gokarnadeva Choda maharaja* for the prosperity of the king.

No. 21

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 293 to 301
 Place : Pedda Kadumuru
 Dynasty : Kanduri Choda
 Reign of : Gokarna Deva
 Inscription date : 29th July A.D. 1128
 Language : Telugu

This inscription is on a pillar in front of Brahmesvara temple. Registered a gift of land to Gods *Mallikarjuna*, *Kesavadeva* and *Narsimhadeva*, of *Mamillapalli* for the maintenance of a perpetual lamp by *Savadara Bollayya Nayaka*, while *Gokar nadeva* was ruling.

No. 22

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 147 to 149
Place : Rajapeta, Nalgonda Taluk.
Dynasty : Kanduru Choda
Reign of : Gokarna Choda
Inscription date :
Language : Telugu and Kannada

This inscription is in the field near the village. It begins with the usual *Prakasti* of the Kanduru Chodas and refers to the king Gokarna Choda Maharaja. His queen Mailama Mahadevi is stated to have made the gift of four *puttis* of *Velugatu* land and one *putti* of *regatu* land to the *tammadi* of the temple built by a certain Kattireddi of Eypuru. She is also said to have given a gift of two *marturs* of the wetland for the offerings of the god. The said Kattireddi is said to have given three flower gardens for the worship of the god Proledeva.

No. 23

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1993-94
Page No : 14
Place : Gattu-Tummana, Achchampet Taluk, Mahbubnagar District.
Dynasty : Kanduri Chodas
Reign of : Gokarna Deva
Inscription date :
Language : Telugu

Records the *gift (datti)* of *Siddhayam*, of 2 *rukas* to the god Sri Ramesvaradeva of Tummenti for the maintenance of a lamp by a certain individual named Kadupila Bachenayaka for the prosperity of the king.

No. 24

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1993-94
Page No : 15
Place : Mamillapalli, Achchampet Taluk, Mahbubnagar District.
Dynasty : Kanduri Chodas
Reign of : Gokarna Choda Deva
Inscription date :
Language : Telugu

This inscription is on black stone kept by the side of the Anjaneya Swamy image in the compound of Narasimha Swamy temple (second side). Records a gift (*datti*) of land situated at Mavindlapalli by Adisetti to god Nrisimha for food offerings. The gift land was purchased by Adisetti. Further it records the gift of some lands to god Nrisimha by Kheyadeva *dandanayaka* on the orders of the king. The gifts were made on the occasion of *uttarayana-samkranti*.

No. 25

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 10
 Place : Gattu Timmana, Mahaboobnagar District.
 Dynasty : Chodas of Kanduru
 Reign of : Gokarna Deva Choda
 Inscription date :
 Language : Telugu

This inscription is on a pillar of the Ramesvara Temple. Dated C.V.E. 40, Kilaka, Ashadha Su. 11 Monday. Records the gift of 2 *rukas siddhayamu* for lamp to the deity Sri Rameshwara Deva by Pila Bachanayakundu probably a servant for the prosperity of the kingdom of Mahamandalesvara Kamduri Gokarna deva choda Maharaja.

No. 26

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 16 and 17
 Place : Mamillapally, Mahaboobnagar District.
 Dynasty : Chodas of Kandur
 Reign of : Gokarna Choda
 Inscription date :
 Language :

This inscription is on the slab on the other side of the same stone in Hanuman shrine. Dated Saumya, Pushya ba. 7, Monday Uttarayana Samkranti. The next portion records the gift of some lands to Nrsimha by Kheyi deva dandanayaka, servant of Harihara and officer of Kanduri Gokarna Choda Deva.

No. 27

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 152
 Place : Yeleswaram, Nalgonda District.
 Dynasty : Kanduri Chodas
 Reign of : Gokarna Deva
 Inscription date :
 Language : Telugu

This inscription on Kazana building, Golconda, records a gift of the village Chitakoduru to Yelesvara Deva by Kanduri Gokarna Deva Choda *Maharaja*.

No. 28

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 18
 Place : Palemu, Mahaboobnagar District.
 Dynasty : Chodas of Kandur
 Reign of : Gokarna
 Inscription date :
 Language : Telugu

On a mutilated slab near the well of Yellamma temple. Damaged. The inscription records the grant of the village Vella or Vellamkoti as *sarvanamsya* gift to Sarvajna Narayana Pandita by Gokarna of the solar line. The latter part of the inscription records the details of an agreement arrived at regarding the boundaries between the lands of *Mahajanas* of Vellamkonda and Vasantapuram. The inscription is composed by Mayurabhattacharya.

(Also)

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 326 to 328
 Place : Palemu
 Dynasty : Kanduri Choda
 Reign of : Gokarna Deva Choda Maharaju II
 Inscription date :
 Language : Telugu and Sanskrit

This inscription is on a mutilated slab near the well of Yellamma temple. This badly damaged inscription registers the grant of the village *Vella* or *Vellamkoti* as a *sarvanamasya* gift to *Narayanacharya pandita* of *Kaundinya-gotra* by *Gokarna* of the solar line. *Narayanacharya's* sons *Visvanatha Bhattopadhyaya* and *Vana-Bhattopadhyaya* and their sons *Anna-Bhattopadhyaya* are referred to. A certain place *Gommane Mancu* is also referred to. It also records the details of an agreement reached regarding the boundary between the *mahajanas* of *Vellamkoti* and *Vasantapura*.

No. 29

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 144 to 146
 Place : Anamala, Miryalaguda Taluk.
 Dynasty : Kanduru Choda
 Reign of : Sridevi Tondaya
 Inscription date : A.D. 1128
 Language : Telugu and Kannada

This inscription is on a stone pillar set up in the fields towards the west of the village. The inscription records that Mahamandalesvara Kanduri Sridevi Tondaya of Kasyapa-gotra, Karikalanvaya, and solar race, the lord of Kodurupura granted the *prabhutva* (lordship) of

Alamula included in Cheraku-70 (region) with *ashtabhogatejas-svamyatas* to Ajjala Erayana-peggada. The record, on the other three sides contains Telugu verses in *Kanda* and one in *Champakamala* metres, stating that certain Prolemaraja-*amarya* obtained (from the king) vrittis consisting of Chagamari-12 and Dodidorti-12 and other things. The *Champakamala* verse states the various royal insignia obtained by Proleyamatya which include, *adapamu* (betel bag), *andalamu* (palanquin), (royal) seats *kamchagattu* (.....), *vichchadiya* (permission to pay royal visits?), *dharalu* (swords), *savadi-samkhulu* (sounding conch shells), *bherulu* (beating drums), *gamgu-gondamu* (.....), *godugulu* (umbrellas), *pili* (elephant), *barha-kunta* (peacock-fans?) and *kham-vitanamu* (...).

The last verse states that Adapa-Erayan-peggade obtained the *prabhutva* (lordship) from Tondaraja of the line of Jata Choda. From this record we understand that the Choda family of Kanduru belonged to the line of Jata Choda of Eruva as said in the Vollala inscription of Mallikarjuna Choda (Ep. Andhrice IV p.26). Secondly, Sridevi Tondaya, the donor of this record is not properly identifiable among the known members of the Kanduri Choda chiefs. Thirdly, it is not known how Proleyaraja-amatya and Erayana peggada were related to each other.

No. 30

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87
Page No : 41
Place : Peruru, Miryalaguda Taluk, Nalgonda District.
Dynasty : Kanduri Choda
Reign of : Odaya Choda-Maharaju
Inscription date : 25th December A.D. 1136
Language : Telugu

This inscription is set up before the *mukhamandapa of the* swayambhu Someswara temple. Records the gift of land by madalika Gunadya, an officer under the chief for conducting the offerings and worship on the day of Uttarayana-Sankranthi. The land was measured by a rod called *ghada-marturu* to the deity Kesavadeva installed by Yajnavalki Kesava-bhatta.

No. 31

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 303 to 304
Place : Endabatti
Dynasty : Kanduri Choda
Reign of : Udayana Choda Maharaja II
Inscription date : 20th April A.D.1148
Language : Telugu

Records the installation of an accompanying deity, *Vaishnavana Bhatti* in the treasury of the *Kesavadeva* temple, in the village *Endabarthi* in *Koduru* 300 by the residents of the village *Bachanayaka* and *Bhimanayaka* with the approval of the innumerable *mahajanans* and *sarvajna Vasudeva Bhattopadhyaya* while *mahamandaleshwar Kanduri Udayana Choda maharaju* was ruling.

No. 32

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 304 to 306
Place : Marrikallu
Dynasty : Kanduri Choda
Reign of : Udayana Choda Maharaja II
Inscription date : 23th March A.D.1157
Language : Kannada

This inscription is on a slab lying near the land of Kulpak Chinnah. Records a grant to God *Ramesvara deva* the village *Marikallu* by *Srimat Aggarasa*, *Aggele Dandimayya*, *Sankarayya*, etc. with the permission of the *Udayana Chola maharaju*. Also mentions *Mahapradhani Hireya Herrggale*, and *Sankaradeva* who made a grant to *Swayambhu Ramesvaradeva* (details not clear).

No. 33

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 306 to 308
Place : Rachur
Dynasty : Kanduri Choda
Reign of : Udayana Choda II
Inscription date : A.D. 1157
Language : Telugu

This inscription is on a pillar in the Hanuman temple. Registers a gift of two *puttis* land and flower garden on the request of certain *Ravitorri Potinayaka* to God *Kesavadevara* by *Mallisetti*. It also imposes one *ruka* from the bride groom and 1 *ruka* from the bride to God Kesavadeva. It refers to *Damodara Bhattu* who was the *Sthanapati* of *Kesavadeva* temple.

No. 34

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992)
Page No : 149 to 150
Place : Kistapuram, Ramannapet Taluk
Dynasty : Kanduru Choda
Reign of : Bhima Choda Maharaja
Inscription date : A.D. 1157
Language : Telugu and Kannada

This inscription is on a slab lying near the old Shiva temple outside the village. The cyclic year Isvara corresponds to Saka 1019 and 1079 [A.D. 1097 and 1157 respectively]; but palaeographically it may be assigned to A.D. 1157.

The inscription records the gift of some lands to the god [---]esvara of Parivela village by Kanduri Bhimachoda Maharaja of Kasyapa Gotra and Karikalanvaya for the merit of his

father Tomdayaraja. (See Journal of the Andhra Historical Research Society Vol. XXXV-part 1, p.66).

Bhima Choda of this record is likely to be the enemy of Kakati Rudra described in the latter's Thousand Pillar Temple inscription at Anumakonda.

No. 35

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 308 to 310
Place : Rachur
Dynasty : Kanduri Choda
Reign of : Udayana Choda II
Inscription date : 24th October A.D. 1159
Language : Telugu

This inscription is on a stone pillar lying in the temple outside the village. Registers the fact that two lamp stands were installed by *Ravitorri Peggada Mallisetti* in *Kesavadeva* temple which was situated in *Somanatha* temple at *Panagallu*. The said gift was entrusted to the son (name not clear) of *Mutteboyana nayaka* in S 1081 to maintain these *nanda deepas*.

No. 36

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 310 to 311
Place : Rachur
Dynasty : Kanduri Choda
Reign of : Udayana Choda II
Inscription date : A.D. 1160
Language : Telugu

This inscription is on a stone pillar lying in the temple outside the village. Registers a gift of thirty goats for the supply of ghee to *nanda deepas* installed by *Ravitorri peggada Malliseyi* for *Kesava deva*. The said gift was entrusted to *Yeruge* son of *Muttuboyana*.

No. 37

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 311 to 312
Place : Jadcherla
Dynasty : Kanduri Choda
Reign of : Udayana Chodamaharaja II
Inscription date : 25th December, A.D. 1162
Language : Telugu

This inscription is on a slab erected in the compound of Venkateswara temple. Records that the revenue officers *dandanayaka Nalla Sidhamaya* and *Erra Sidhamaya* of *Udayana Choda maharaja* granted two perpetual lamps to *Svayambhu Somanadhadeva* of *Koduru*. They also granted five *gokarna singa rukas* from the collective revenue of *Gangapuram* towards daily offerings. It is also mentioned that all future revenue officers should pay five *rukis* every month without failing them.

No. 38

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62
Page No : 48
Place : Jadcherla, Mahabubnagar District.
Dynasty : Telugu Choda
Reign of : Udayana-Choda
Inscription date : 25th December A.D. 1162
Language : Telugu

This inscription is on a slab kept in the compound of the Venkateswara temple. Registers a gift of five *Gokanasinga rakas* for two perpetual lamps and the Gosagi-nivedya in the temple of Svayambhu Somanitha of Koduru by the *Kibbatte Melpatta dandanayakas* Nallasiddha and Errasiddha who figure as the *sumkadhikarins* under the king. The endowment was to be met from out of the taxes on shops (*malige-sumka*).

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 10 and 11
Place : Jadcherla, Mahabubnagar District.
Dynasty : Chodas of Kanduru
Reign of :
Inscription date : 25th December A.D. 1162
Language : Telugu

This inscription is on a stone slab set up in front of Venkateswara temple. Dated (S) 1084, Chitrabhanu Pushya ba 2, Tuesday (A.D. 1162 December, 25). Records the grant of Koduri Gokarna Singa *rukalu* from *malinga sunkamu* in the village of Gangapuram for the two *nanda-dipas* and *gosagi naivedyam* for Svayambhudeva of Koduru, by Nalla Siddaramaiah and Errasiddhamaiah the dandanayakas of Kibatte and Melvatte and Sunka officers (Collectors of Revenue) of Udayana Choda maharaja of Kanduru.

No. 39

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 319 to 322
Place : Lingala
Dynasty : Kanduri Choda
Reign of : Gokarna II

Inscription date : 30th April A.D.1167
Language : Sanskrit

This inscription is on two broken pieces of stone in the Siva temple and another in the field. Registers the grant of *Lingala* village, in *Kanduru* mandala made at *Somasila* shrine on the bank of Krishna by certain *Tonda* son of *Kanna* and *Mallamasani* of the Solar dynasty, renowned for the birth of *Karikala*. He is further stated to have established three shrines for *Visnu*, *Siva* and *Surya* in the names of *Bhimaraju*, *Gokarnaraju* and his father respectively.

No. 40

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 313 to 314
Place : Indrakallu
Dynasty : Kanduri Choda
Reign of : Udayana Choda II
Inscription date : 12th September A.D. 1172
Language : Telugu

This inscription is on a pillar in the mandapa of Siva temple. Registers the grant of two puttis per month for the daily offerings of God *Indresvara* by *Sunka verggade Kommanayya* while his over lord *Kanduri Udayana Choda* was ruling.

No. 41

Reference : Andhra Pradesh Archaeology, A Review 1987-2001. (2002)
Page No : 148
Place : Markal, Parigi, Rangareddy.
Dynasty : Kanduri Chola
Reign of : Udayana Chola
Inscription date : 10th March A.D. 1174
Language :

It states that the King held titles like *Karikalanvaya* and *Viramanesvara*. It records the gift of 16 marttars of land in the village *Marikallu* as *Naivedya*, two gadde marttars along with *ratana*, land to Sun god and 10 marttars of land to *Chennakesava* by *Sri Marrikallu Balla Veliyam Reddi*.

No. 42

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1985-86.
Page No : 19.
Place : Nelakondapalli, Khammam District.
Dynasty : Kanduri Choda
Reign of : Odayana
Inscription date : A.D. 1175
Language : Telugu.

This inscription is on a stone set up to the right side of the Girl's Primary school (No.1), dated Saka 1097 Manmatha. Refers to the chief as *mahamandalesvara*. Records the construction of a stone sluice of the big tank (*kalu-tumu*) at Kondapalli by Ganni-setti and registers the grant of one *marutturu* land by Mallenayaka Namanayaka for the food offerings to the deity [Janniga]deva.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 6
 Place : Nelakondapalli, Khammam District.
 Dynasty : Chodas of Kanduru
 Reign of : Odayana/ Udayana
 Inscription date : A.D. 1176
 Language : Telugu

This inscription is on a stone lying near the local library. Dated S 1097, Manmatha, Magha su-(A.D. 1176, Feb...?). Records the construction of a sluice for the great tank at Kondapally. One Malli Nayaka gave a *martur of land to the God Visvesvara* for *naivedya*.

No. 43

Reference : Indian Archaeology 1973-1974, A Review.
 Page No : 34
 Place : Cherlapally, Nalgonda.
 Dynasty : Kandutri Choda
 Reign of : Odayanachoda
 Inscription date : A.D. 1207
 Language :

Of the three Telugu inscriptions in Telugu characters from the Anesvarammagutta, the first, dated Saka 1129 (A.D. 1207), records a grant of lands to a *brahmana* by Ereyana Peggada and also for the merit of Kanduri Odayanachoda-maharaja, the local ruling chief. The second inscription, in characters of the twelfth century engraved on the pedestal of an image, states that this is an image of Mahamandalesvara Kanduri Odayanachoda-maharaja. The third, engraved around the foot-prints in characters of the twelfth century, reads as *Jina Brahmayogi-guru-pada Charukitti*.

No. 44

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 51
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty : Telugu Choda.
 Reign of : Udayana-Choda.
 Inscription date :
 Language : Telugu.

Fragmentary. Records a gift of fifty sheep for a perpetual lamp obviously to god Somesvara by Muppama-nayaka, a servant of Udayana Choda-maharaja. Also records similar gifts for perpetual lamps by other individuals whose names however are not clear. In characters of about the 12th century.

No. 45

Reference : A Catalogue of Inscriptions copied upto 1964
 Page No : 157
 Place : Yeleswaram, Nalgonda District.
 Dynasty : Kanduri Choda
 Reign of : Odayana Choda
 Inscription date :
 Language : Telugu

This inscription on Khajana building, Golconda, records a gift by Piriki Mallmaraju, brother of Donnamaraju, to Yelesvara Deva, by the orders of *Mahamandaleswara* Kanduri Choda *Maharaju*.

No. 46

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 314 to 318
 Place : Jupally
 Dynasty : Kanduri Choda
 Reign of : Udayaditya II
 Inscription date : 12th April A.D.1178
 Language : Telugu

This inscription is on a pillar lying in the Veerabhadra temple. Begins with the *prasasti* of the *Choda* chief of *Kanduru Udayaditya* and refers to his subordinate chief named *Poti reddi* with a string of titles which mention that he was lord of *Jammulurupura*. This inscription registers a gift of land in *Peddi reddipalli* for performing *anga-ranga-bhogas* and daily rituals to God *Mahesvara* by *Poti reddi* for his merit and for the merit of his overlord.

No. 47

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 322 to 324
 Place : Mamillapalli
 Dynasty : Kanduri Choda
 Reign of : Bhima and Gokarna II
 Inscription date : 25th October A.D. 1178
 Language : Sanskrit

This inscription is in the Anjaneya shrine of Narasimha temple. Records the gift of two villages *Mamillapalli* and *Manchikunta* by the brothers *Bhima* and *Gokarna* respectively to the God *Narasimha*.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 16
 Place : Mamillapally, Mahaboobnagar District.
 Dynasty : Kanduri Choda
 Reign of : Bhima and Gokarna II
 Inscription date : 25th October A.D. 1178 ?
 Language : Sanskrit and Telugu

This inscription is on a stone pillar lying in the Hanuman shrine. Dated S 1100, Vilambi Kartika su. 12, (1. A.D. 1178, Oct. 25 Wed ? and 2. Jaya ba 5).

- 1) Records the gift of the village Mamillapalli and Manchikunta for Nrsimha by the brothers Bhima and Gokarna sons of Udayaditya and the grandsons of Gokarna I of the dynasty of Karikala choda.
- 2) The Telugu portion records another gift of land to Nrsimha on the occasion of Uttarayana Samkranti.

No. 48

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 11 and 12
 Place : Lingala, Mahaboobnagar District.
 Dynasty : Chodas of Kanduru (?)
 Reign of :
 Inscription date : A.D. 1184
 Language : Sanskrit

This inscription is on two broken pieces of stone, one in Siva temple and other in the field. Dated S 1106 Vai. Sans sakha Ama. krit vasya. Records the grant of Lingala village, in Kanduru *mandala*, made at Somasila shrine on the bank of Krishna by a certain Tanda son of Kanna and Mallama Sani (?) of the solar dynasty, renowned for the birth of Karikala, he is further stated to have established 3 shrines for Vishnu, Siva and Surya in the names of Bhimaraju, Gokarna Raju and his own father respectively.

No. 49

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 324 to 326
 Place : Paddur
 Dynasty : Kanduri Choda
 Reign of : Gokarna Deva Choda Maharaju II
 Inscription date : 30th May A.D. 1191
 Language : Telugu

This inscription is on a pillar in front of the Siva temple outside the village. Records the grant of land measuring one *marttar* and two *martiars* behind *Peddi cheruvu*, in *Aradi* for the daily offerings of God *Mallikarjuna* of *Sri Parvatham* by *Mahapradhani Dodda preggada* and

dandanayaka Talla preggada for the prosperity of their overlord *Mahamandalesvara Kanduru Gokarna Deva maharaju*.

No. 50

Reference : Epigraphia Andhrica, Volume-IV. 1975
 Page No : 55 to 59
 Place : Ollala, Nalgonda District.
 Dynasty : Kanduri Choda
 Reign of : Mallikarjuna Choda.
 Inscription date : 11th -12th century
 Language : Sanskrit and Telugu

Ollala Inscription of Kanduri Mallikarjuna Choda

by

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On three sides of a mutilated pillar lying outside the village Ollala in Nalgonda taluk and district, the subjoined record is incised in Telugu characters. It is in three parts, one in Sanskrit verse covering two sides of the stone and the other two in Telugu prose. Some letters in many lines are missing in the end. The remaining record is free from errors and its accuracy is safely dependable. The orthographic and linguistic peculiarities are very interesting which by virtue of its authentic nature, can be treated as good specimens of the period i.e. 11th-12th century. This aspect of the present study will be taken up later after dealing with its historical importance. The region comprising the present Nalgonda district and part of Mahbubnagar district of Telangana, before the advent of the Kakatiyas formed the feudatory principality of the branch of Telugu Chodas popularly known as Kanduru Chodas, who ruled it as subordinates of the Western Chalukyas of Kalyana.

The record begins with the description of the solar race, the kings of which origin by dint of their military valour could render service even to Indra and spread their fame in all directions. In that family of kings was born Karikala Choda who ruled the earth surrounded by the sea and who by diverting the waters of Kaveri through hundreds of canals made *Dravida-pañchaka* a *nadi-matrika* (land irrigated by river water), and who by removing the false third eye of Trinayana Pallava deprived him of his boast that he was partly an incarnate of the three eyed god Siva. To him, Orayuru the symbol for Lakshmi and the mine of wealth was the *rajadhani* or capital. Two stones (plants ?) *Punnaga* (*calophyllum Inophyllum*) and *Tamramada* (Red *Caryota urens*) with the sounds of their flowers used to clear the doubts of the king and hence the family obtained the name Choda-vamsa. Among those kings, some ruled in the Dravida country and some others ruled the country of Eruva.

In the Eruva line, Bhima the lord of Phanugallu-*para*, was born for the rejoicing of all. To him was born Tonda-*bhupala*, the subduer of all the enemies. To him (again) was born Choda Bhima the great warrior, who with his valour pleased the emperor Vikrama and obtained from him the region: of Kanduru through a charter. Like Griga to (the god) Siva.....(name missing) was his queen. He had four sons, Topda, the terror of enemies, Iruga,.....(name missing) and Malla, a weapon to the enemies. Among the four.....got the lordship of the earth whereas Choda Malla..... (contents not clear owing to lacuna in the text). He had three wives Maili, Naga and...like the three queens of Panktiratha or Dasaratha.

Here it seems a minister of Malla is introduced. In the country called Vengi, from the king Adhinayana (extra eyed) Pallava some brahmanas obtained an *agrahara* in between the two rivers. Among those brahmanas there was a family of Atreya *gotra* on which several householders were dependent: Here the record seems to state about the installation of a Vishnu temple by Vijayadityadeva and some endowments to it. Five sons of a brahmapä are stated. Among them Gundana was an excellent minister, to whom the king Choda granted *dvipa* (elephant) with *chhatra* and *chamara*. Krishna, Appana, Meda were (Gundana's three sons). Of all the three, Appana excelled Chanakya in statecraft and made a name by his benevolence. His wife was Amba. They had a son named Gunda and a daughter Nagi.

Gunda was the minister of Malla Choda. Being pleased with his abilities Malla granted him the village Ollāla as *agrahara*, in which a *vipra-khandika* with canals full of water, a tank, and a mango garden were provided. In that (*agrahara*) a temple for the god Vishnu was raised with lofty stone *sala-gopura* decorated with *salabhanjikas*. Choda Malla endowed it with land.

Then follows the reference to the Chalukya king Tribhuvanamalla who is said to be ruling from the capital Kalyana-kataka in Kuntala. His subordinate Malla Choda, son of Bhima and Ganga (devi) of Karikalanvaya is said to be the lord of Kandurpura. In the Saka year *ambara* (o), *ambaka* (2) *akasa* (o), and *sasanka* (1) i.e. 1020, Malla summoning all the village officers declared that the village Ollala is granted as *agrahara* to the minister Appanarya son of [A]nnaparya of the Atreya-*gotra* for the *ranga anga-bhoga* of the god Kēśava installed by him. Some land or tank in [---] palli was also granted by the same chief Malla.

The boundaries (of the said village) are the stone pillars set up around the village, the big tank to the west, the new tank to the south, a beautiful garden with delicious fruits.....

The Telugu portion on the third side of the pillar refers to the prosperous reign of the Chalukya emperor Tribhuvanamalladeva with the usual *prasasti*. His subordinate *mahamandlesvara* Kanduri Mallikarjuna Choda Maharaja whose *prasasti* includes *Kodur-puravaresvara*, *Surya-vamsodbhava-kula-tilaka*, *Kasyapa-gōtra* and *Karikalanvaya* is stated to have endowed the god Kesavadeva installed by Appana-Peggada, the *kolapati*, the head of the Ollala-*agrahara* in the Amanikallu-seventy, with lands in the fields of Endapalli included in that *kampana*. The gift was intended for the worship and offerings to the deity and it was made on the 5th day, Sunday, of the bright fortnight of Jyeshtha in the year Īśvara corresponding to Chalukya Vikrama year 22. The schedule of the lands granted is as follows:

30 *marturs* of *revadi-chenu* according to the measure *Sanivarasidhhi kola* to the south-east of Endapalli and east of Nallaveni and on the boundary of Ollala.

4 *marturs* (of wetland) according to the same measure, behind the big tank to the west of Ollala.

6 *marturs* of the wetland, probably according to the same measure, behind the new tank to the south of the same village.

2 measures of the garden to the west of that temple.

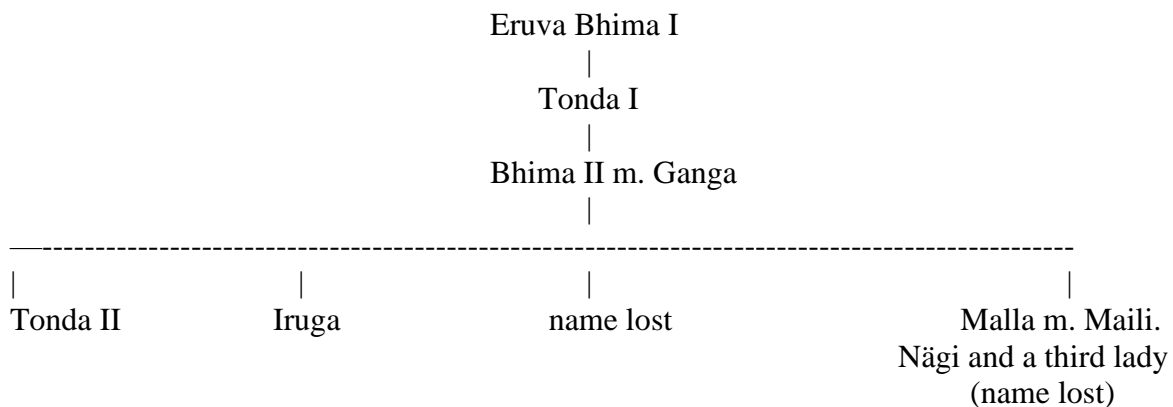
Then the usual imprecatory verses follow.

There is another record, registering the gift of two lamps to the god Kesavadeva, one by Appana-*peggada* and one by his wife Abbama on the occasion of Uttarayana-sankranti in the Saka year 1020. For the maintenance of the two lamps they gave 100 sheep to a certain Kapa Boya son of Bramma Boya for supplying two *manikas* of ghee. These hundred sheep will remain forever as *inupa-yadlu*.

The date in the first part is said to be Saka year 1020 without any details, whereas in the second part other details are also furnished, namely the fifth day of the bright fortnight of Jyeshtha in the cyclic year Isvara corresponding to Chalukya Vikrama year 22. This part of the record being a brief Telugu rendering of the first part, the same particulars of date obviously apply to that also. This corresponds to 18th May, 1097 A.D. if Saka year is taken as 1019. The third date given in the last part is later because it refers to Uttarayana-*sankranti* in the cyclic year Isvara, the month being Pushya. It is also evident from the difference in script.

Coming to the historical importance of the record, mention is made first about the derivation of the word Choda. Though mythical is interesting. Since two plants made of stone named *Punnaga* and *Tamramada* used to clear the doubts of an ancient king of this family by offering their advice by means of the sound of their flowers, his family acquired its name as Choda-*vamsa*. Some portions of the verse being lost we cannot exactly interpret its meaning. A branch of this Choda family settled in Eruva which from several other epigraphical sources is identified with the region on the southern bank of the river Krishna near Srisailam. The present Markapuram, Giddalur taluks and part of Atmakuru are in those days known as Eruva. But the present record under review indicates that Panagallu near Nalgonda in Telingana was also included in Eruva. Perhaps the region obtained its name after the Telugu word Eru, which means 'river' and naturally it applies to the regions on both the sides of the river. In one of the epigraphs of eighth century Telugu characters, found recently near Dornala in Atmakur taluk, an early chief designated as Eruva Mutturaju is mentioned. He was undoubtedly a contemporary of Renati Cholas. So it can be safely assumed that these Eruva Chodas like their cousins of the Renati family were also of an ancient origin. We know from other sources some members like Jata Choda, his son Bhima belonging to the same Eruva family. The present record reveals that Kanduru Chodas belonged to the same family.

Another important point brought to light from this grant is the genealogy of the early chiefs of Kanduru Chodas. It begins with Bhima Choda the lord of Panagallu which is identical with the village of that name situated in the suburbs of Nalgonda town in Telingana. His son was Tenda *Bhupala* whose son was again Chodi Bhima. He had four sons by his wife Gangadevi. This name, by however, is not available in its proper context, but it could be easily inferred from the simile like Ganga to (the god) Siva, (*Gang=eva Sulinah*) and also from the qualifying word Gangeya (son of Gadga) used for Bhima's son Malla, the donor. Of all the four sons of Bhima, Tonda was the eldest. Iguga was the second, the name of the third son was missing and the son was Malla *alias* Mallikarjuna, who from the extant portion is seen to be ruling a part of their fief. He had three wives, two of them being Maili and Nagi. This short genealogy can be shown as follows:



The last named chief Malla granted the village Ollala in the year S. 1020 as *namasya - agrahāra* to his minister Appana *peggada* who is said to have constructed in it a temple for the god Kesava installed by himself. In this connection an account of Appana-*peggada's* ancestry is given, according to which his father Gundana served as minister to the Choda chief, likely Bhima II and obtained from the latter an elephant, umbrella and *chamara* as insignia. It appears from the record that their family originally belonged to an *agrahara* village in Vengi.

The early two choda members Eruva Bhima and his son Tonda I seem to have ruled Pānugallu-*rājya* as subordinates to the Western Chalukyas of Kalyana. Bhima I seems to have migrated from the other side of the river Krishna to Panugallu during the reign of Trailokyamalla (A.D. 1042-1068). For the first time we notice in this record that Chōḍa Bhima (II), having pleased his master Vikrama-*chakrin*, that is, Vikramaditya VI obtained Kanduru-*nadu* which from other sources is known to be comprising eleven hundred villages, as an additional fief. On the basis of the date of the present record we can infer that this Kandūru *nādu* was offered as additional fief to Bhima by Vikramaditya VI in recognition of the former's support lent at the time of the king's accession to the throne by dislodging Bhuvanaika malla. Koduru near Mahbubnagar became their secondary capital. They adopted the titles Kodur *pravaresvara* and *Kandūri-Chōḍa* representing their new capital and additional fief respectively. The earliest reference to these titles is noticed in the Kolanupaka inscription of Kumāra Tondaya Chola that is Bhima II's son Tonda II dated C.V. 13, A.D. 1088. An unpublished epigraph from Panugallu dated C.V. 15 set up by Bhima's eldest son Tondaya registers some *vruttis* granted by him to a brahman who carried the ashes of his father Kandūru Bhima Chōḍa to Ganga for immersing them in that holy river.

Hence it is evident that Bhima II died some time before A.D. 1091, the date of the above record, Records of Tondaya II, are noticeable even from an earlier date, for example, his above cited Kolanupaka inscription is dated C.V. 13, A.D. 1089. His brothers other than Malla, the donor of the present grant, are not otherwise noticed so far. Tonda's inscriptions are found till A.D. 1024. But we have a record set by Kanduri Bhima Choda in the Chalukya Vikrama year 29, A.D. 1105 at Ramalingala gudem, near Nalgonda. Obviously this chief must be the second of the three sons of Tonda II by his wife Mailambika mentioned in her Panugallu epigraph dated A.D. 1124. It seems customary among these chiefs that even when the rightful elder ruler was alive, his younger brothers or sons were allowed to issue independent grants. The present grant of Ollāla was issued by Mallikarjuna in the same way when his elder brother Tonda II was ruling. Tonda II set up the Kolanupāka epigraph cited above while his father was still alive. In the later generations also we come across more such cases. It is not unlikely that the above mentioned Ramalingalagudem epigraph of Bhima III bearing 29th year of Chalukya Vikrama era might have been set up by that chief while he was a young prince or even by his father at the time of his birth the grant being made for the merit of the young prince. The Kistapuram epigraph, the last known record of Bhima III being datable to A.D. 1157, it is not reasonable to assign on the basis of the Ramalingalagudem epigraph, A.D. 1105 as his earliest regnal year. This Bhima III was the enemy of Kakatiya Rudradeva as narrated in the Thousand Pillar Temple inscription.

The record exhibits certain orthographical peculiarities worth noting. Medial vowels *a*, and *i* are attached on the top of the letter with its serif. The medial *u* is written in both ways in the old form with its downward bend and the later form with the upward bend. Eg. పు,యు,ఞ. The Dravidian letter *l* lost its significance giving place to *da* which is written as డ, that is, *I* with serif which is common in the script of the coastal Andhra during 11th-12th centuries. Clear distinction between the *vu* in *vutlu* (I 13, third side) and *ma* in *Malla* (I 18) is noticeable. In the former case the medial *u* is attached to the letter *va* at the bottom వు whereas the outer

limb of the ma is shown at a higher level ము. Thus the reading of the word vurlu by some scholars as matlu is an epigraphical error. Vutlu means putlu, the initial p according to Telugu grammar change being into v. The word denotes a measurement of land or grain putti, (pl) putlu. The word matlu on the other hand has no meaning and is to be interpreted with much strain as measurement of land which is quite incorrect and unwarranted.

Important words:

1. Sanivarasiddhi-kola: A standard rod which was used to measure the lands in parts of Telingana and Karnataka. The term occurs in one of the Gangapuram records also. It seems the rod was standardised by some chief who possessed the title *Sanivarasiddhi*. It was not uncommon in those days that the kings and other dignitaries used to issue coins and standard measures bearing the legends containing their titles.

2. Inupa yedlu: This word frequently occurs in the mediaeval Telugu epigraphs to denote sheep or goats or cows made as a gift from the gods for the supply of ghee for lamps. *Vella-edlu* is also used occasionally in the same sense. The number of such animals of ghee for lamps. *Vella-edlu* is also used occasionally in the same sense. The number of such animals cannot be supported to have remained constant, because they generally increase in number as time passes on. The increased animals, particularly the male ones become the personal property of the *boya* or shepherd. He has to account only for the original number of animals to the temple authority. This constant number of animals is denoted by the word *inupa-edlu*. The term *Vella-edlu* is not clearly understood.

No. 51

Reference	: Inscriptions of Andhra Pradesh, Nalgonda District Volume-I (1992)
Page No	: 150 to 153
Place	: Malleshpally, Devarakonda Taluk.
Dynasty	: Kanduru Choda
Reign of	: Bhima Deva
Inscription date	: 17th November A.D. 1234
Language	: Telugu and Kannada

This inscription is on a stone pillar set up near the cross roads, on the left side of Hyderabad-Nagarjuna Sagar road. The inscription is faulty in several aspects. It registers the grant of the village Akam Malleshpally for *amga-ramga-bhogas* and offerings of the god Mahesvaradeva presiding at the northern gate of 'Srisaila, that is, Umamahesvara in Achchampet taluk, Mahbubnagar district. At the end of the inscription there is a description of Omkararasi-deva, the sthanapati of Mahesvara Deva, probably the recipient of the gift. The grant was issued by Mahamandalesvara Kanduri Bhimadeva Choda Maharaja of Kasyapa gotra, Karikal anvaya and solar race.

(Also)

Reference	: Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No	: 40 to 43
Place	: Malleshpally, Nalgonda.
Dynasty	: Kanduri Choda

Reign of : Kanduri Bhimadeva Choda
 Inscription date : 17th November A.D. 1234
 Language : Telugu and Kannada

This village is about 60 miles from Hyderabad on the road to Nagarjunasagar and is situated in Devarakonda taluk, Nalgonda district. This inscription is on a stone pillar erected in a field near the cross roads.

It is dated Saka 1157, Jaya, Kartika *bahula* 10, Thursday. The cyclic year Jaya coincides with Saka 1156 corresponding to A.D. 1234 November 17, Friday. The language and script are Telugu. A number of mistakes both in language and orthography are noticeable.

It records the grant of Mallepally village for *anga-ranga bhogas* and offerings to the god Mahesvara residing at the northern gate of Srisailam. The actual village name of the deity is not mentioned. But the god Mahesvara of Umamaheshwaram village in Acchampet taluk, Mahabubnagar district might have been intended as this place is noted as the northern gate of Srisailam. There is at the end of the inscription in Kannada prose a brief description of Omkara rasi deva, the *sthanapati* of Mahesvara deva. Probably he received the gift made to the god Mahesvara whose *sthanapati* or chief priest he was.

The donor of the grant is Kanduri Bhimadeva Choda Maharaju of the Karikala lineage and Kasyapa *gotra*.

No. 52

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992)
 Page No : 153 to 155
 Place : Edampalli, Devarakonda Taluk.
 Dynasty : Kanduru Choda
 Reign of : Udayaditya Choda, son of Somanathadeva.
 Inscription date : 9th September A.D. 1235
 Language : Telugu and Kannada

This inscription is on a stone in the field outside the village. The inscription registers the gift of his part (*palu*) of the village Nalladamapalli for the *amgaramga bhogas* and offerings to the god Mahesvara by Mahamandalesvara Kanduri Udayaditya Choda Maharaja of Kasyapa gotra, Karikalanvaya and solar race, the lord of Kodurupura for the merit of his father Somanathadeva.

No. 53

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 328 to 329
 Place : Indrakallu
 Dynasty : Kanduri Choda
 Reign of : Bhimadeva Choda Maharaju
 Inscription date : 27th October A.D. 1235
 Language : Telugu

This inscription is in the central pillar in the Indreshwara temple outside the village. States that a certain *Udayana Peggada*, *mahapradhani* of *Kanduru*, made a gift of twenty eight lamps towards nanda deepa for God *Indresvara*, while *Bhimachoda deva maharaja* was ruling. The gift was entrusted to *Kampu Kolanka Boyi*.

No. 54

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 139 and 140
 Place : Malleshpally, Nalgonda District.
 Dynasty : Kanduri Choda
 Reign of : Bhimadeva Choda
 Inscription date : A.D. 1235
 Language : Telugu

This inscription is on a stone lying in a field by the roadside, dated S. 1157, Jaya. records the gift of Malleshpally village to Mahesvara Deva which is on the north gate of Sri Parvata by Kanduri Bhimadeva Choda *Maharaju* of *Karikalanvaya* and Kasyapa *gotra*. The last portion of the inscription contains a description of a *Sthanapati* named Omkararasideva whose seat is said to be at SriSailam.

No. 55

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 232 to 233
 Place : Patancheru, Sangareddy Taluk, Medak.
 Dynasty : Kanduri Choda
 Reign of : Gokarnachoda Maharaju
 Inscription date : 22nd March A.D. 1243
 Language : Telugu

This inscription is now in the state Museum, Hyderabad. The inscription dated in the Chalukya Vikrama era refers to one mahamandaleshwara Kanduri Gokarna Chola maharaja and his gifts to Gavari..... Bhimana Perggada, son-in-law of Gamana perggada namely, the enjoyment of 10 madas of *Gukkadamu* 30, and to the latter's son Doddaiyabhatta to whom, after washing his feet, he gave the enjoyment of Badiye of *Naminekalla-70* on the occasion of Uttarayana sankranti.

No. 56

Reference : Archaeological survey of India, Annual Report on Indian Epigraphy for 1993-94
 Page No : 15
 Place : Lingala, Achchampet Taluk, Mahbubnagar District.
 Dynasty : Kanduri Choda
 Reign of :
 Inscription date :
 Language : Telugu and Sanskrit

This inscription is on a black stone (broken) lying in front of Siva temple outside the village, dated Saka 1490 (*Darsha rasa dik- bhumi*), Vaishaks. Records the gift of the village Lingala situated in Kanduru *mandala* on the banks of the river Krishna at Somasila, by an individual named Tanda, son of Kanna-nayaka and Mala-sani. Further it states that the above mentioned individual established 3 shrines viz., of Vishnu in the name of Bhimaraju, Siva in the name of his own father and of Surya in the name of Gokarnaraju in the village Karupalu.

No. 57

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 158
 Place : Yeleswaram, Nalgonda District.
 Dynasty : Kanduri Choda
 Reign of :
 Inscription date :
 Language : Telugu

This inscription is present in the office, records a gift by Rechimayya, a vassal of Kanduri Odayana Choda *Maharaja*. Stone broken after 9th line.

No. 58

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 153 and 154
 Place : Yeleswaram, Nalgonda District.
 Dynasty : Kanduri Choda
 Reign of :
 Inscription date :
 Language : Telugu

This inscription on Kazana building, Golconda, records the gift of Kichakapally to Yelesvaradeva by *Mahamandalesvara* Kanduri Choda Maharaja (name lost).

No. 59

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 56 and 57
 Place : Panagallu, Nalgonda District.
 Dynasty : Choda (?)
 Reign of : Tondaya
 Inscription date :
 Language : Sanskrit

These inscriptions are on a stone near a tomb. Registers the gift of

(1) the village Pittampalli (one half to brahmans and the other half to the god Bhimanarayana) by Mailambika and

(2) two *nivartanas* together with 5 *kharis* of wet land in every village of Kanduru *vishaya*, by king Tonda son of King Bhima. The donors obviously belong to the Telugu Choda family of Kandur. Mailamba is identified with the princess of that name figuring in an inscription at Draksharamam.

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INDETERMINATE INSCRIPTIONS

No. 1

Reference : Indian Archaeology 1985-1986, A Review.
 Page No : 91
 Place : Munula Gutta, Karimnagar.
 Dynasty :
 Reign of :
 Inscription date : 1st-2nd century, A.D.
 Language : Brahmi

This inscription is engraved on a cavern, this Brahmi label inscription reads *Husapa Padam* flanked by a *swastika* on the left and *triratna* on the right in characters of the first-Second Century A.D.

No. 2

Reference : Indian Archaeology 2010-2011, A Review.
 Page No : 117
 Place : Panigiri, Nalgonda.
 Dynasty :
 Reign of :
 Inscription date : 3rd century C.E.
 Language : Brahmi, Prakrit and Sanskrit.

This inscription engraved on a *Buddhapada* was found in Phanigiri excavations. It is in both Prakrit and Sanskrit languages and in Brahmi characters of 3rd century C.E. It records the gift of *Budhapadas* and *Ratha* to the *vihara* by Apanoti.

No. 3

Reference : Indian Archaeology 1986-1987, A Review.
 Page No : 105
 Place : Chaitanyapuri, Ranga Reddy.
 Dynasty :
 Reign of :
 Inscription date : 5th century A.D.
 Language : Brahmi.

Engraved on a boulder near Narasimha temple and dated to the fifth century A.D, this two and half lines Brahmi inscription mentions Govinda Vihara.

No. 4

Reference : Indian Archaeology 1988-1989, A Review.
 Page No : 93
 Place : Kudavalli Sangamesvara, Mahbubnagar.

Dynasty :
 Reign of :
 Inscription date : 5th and 6th century A.D.
 Language :

This label inscription is engraved on a short pillar stump in characters of Fifth-Sixth century A.D. mentions the name 'Kajugachari'. Another Telugu inscription engraved in eleven lines engraved on a rectangular slab refers to one Potaraju who made some endowments to the lord Sangamesvara.

No. 5

Reference : Andhra Pradesh Government Archaeological Series
 No.9- Selected Stone Inscriptions of Andhra Pradesh. 1962
 Page No : 1 to 16
 Place : Wadapalli, Nallagonda District.
 Dynasty :
 Reign of :
 Inscription date : 7th century A.D.
 Language : Kannada.

This short inscription in Kannada is engraved on a stone pillar built into the Mangapa of the Narasimha temple. It is written in archaic characters of about the 7th century, it speaks of one Malakondaya Aksharasubhaga, who came to the place and having halted there for a while for rest, appears to be a place name.

From the dignified manner in which he is introduced and described as replete with all virtues, Aksharasubhaga seems to be an important personality, a religious teacher or a saint. The expression Aksharasubhaga sounds more like an epithet than a personal name. The Telugu form *visramili* in this Kannada *Malakonda* record is noteworthy.

No. 6

Reference : Indian Archaeology 1985-1986, A Review.
 Page No : 91 to 92
 Place : Nelakondapalli, Karimnagar.
 Dynasty :
 Reign of :
 Inscription date : 7th-8th century, A.D.
 Language : Telugu.

This Inscription engraved on a broken stone lying in the field, a kilometre away from the village, is in early Telugu language and characters of the seventh-eighth century and seems to refer to some grant by a certain....[ra]ju and mentions the *nakara* and others of Kondapalli, which is evidently the findspot of the record.

No. 7

Reference : Indian Archaeology 1978-1979, A Review.
 Page No : 76
 Place : Kudavelli, Mahbubnagar.

Dynasty :
 Reign of :
 Inscription date : 8th century.
 Language : Telugu and Kannada.

One of the two inscriptions engraved on the wall of the central shrine of the Kudali-Sangamesvara temple and written in Telugu-Kannada characters of the eighth century A.D. reads Sri *Utpatippiduguekantanivasi*.

No. 8

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 26 to 28
 Place : Pragatore, Alampur Taluk.
 Dynasty :
 Reign of :
 Inscription date : A.D. 859.
 Language : Telugu.
 Script : Telugu-Kannada.

This is on a pillar in front of the Nandi Mandapa of Shiva Temple in the fort area. Records the grant of land as *vritti* (tenures) by *ratti bhataralu* towards the bhoga (service) of the god *Lakulisvara*. The grant comprises 10 *martars* of land to *Devala Gundaya* and 10 *martars* under *krotha cheruvu*. The record also mentions for the first time the term *komati* meaning merchant.

No. 9

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
 Volume-I (2003)
 Page No : 28
 Place : Nusrullabad, Jadcherla Taluk.
 Dynasty :
 Reign of : Rajaditya.
 Inscription date : A.D. 889
 Language : Kannada.

This is on a stone slab near Masjid. It is an incomplete record. Mentions a certain Rajaditya, probably a *Charaku Chief*, his astrologer, and some ascetics likely of Jaina faith. Registers the gift of some *regadi* land and flower garden (Tomta), at the time of consecrating the god *Aditya*.

No. 10

Reference : Indian Archaeology 1980-1981, A Review.
 Page No : 79
 Place : Vargal, Medak.
 Dynasty :
 Reign of :
 Inscription date : 8th-9th century

Language : Hale Kannada.

These records are written in red ochre on a huge boulder of the hillock. These are label inscriptions written in the Hale-Kannada characters of about the eighth-ninth century A.D.

No. 11

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 314 to 315.
 Place : Kondaparthi, Warangal District.
 Dynasty :
 Reign of :
 Inscription date : 9th century A.D.
 Language : Telugu.

This inscription is on a boulder locally called as Kokkeragundu situated in the big tank by the side of the village. This record is undated. It is in archaic Telugu of *circa* ninth century A.D. It records the gift of land in equal share (?) as *sravana-bhumi* to certain Ma[m]chi Kalu Kondapa, (in the presence of) the witness Vandami *Goravalu* (named) Tanameya and Kumaramayya and the *ozu* (named) Ganapati. The *ari* (tax) of the land is four *drammas*, and its *ayambu* (yield) is one *putti*. Dhanamjaya *phaladaru*, (probably tax-collector) should collect (the said *ari* and *ayambu*). It is exempted from (the tax called) *pa[m]gu*. Both should cultivate unitedly; from Armakonda Bhimiya of the Sravaka community should (cultivate the land), Krompala Divakariya and Srannugola Vediya stand as witness. (certain) Nagakumariya engraved (this).

The language of the record, owing to its archaic nature, is intelligible. The above is only a tentative translation.

No. 12

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 79 to 80.
 Place : Udimilla, Acchampet Taluk, Mahabubnagar.
 Dynasty :
 Reign of :
 Inscription date : 9th century A.D.
 Language : Archaic Telugu.

Udimilla is a village in Acchampet taluk, Mahaboobnagar district and is situated at a distance of about 18 miles from Amarabad in the Reserve Forest area.

This inscription is incised on a stone lying behind the house of the Village Officer. It is not dated; but the palaeography and the language seem to belong to the archaic Telugu of the 9th century A.D. It is a memorial epitaph which records the death of a King named (Sa)rbhati who died due to the blow of Uduvisvara. There is a mound nearby covered with stones which might be the tomb of the King referred to. Here the cause of his death is said to be the blow of Uduvisvara. If Uduvisvara is to be taken as the god Udimilisvara of the village the King might have died a natural death according to the will of the god. The word Uduvisvara may also mean

the local lord of the village who might have killed (Sa)rbhati in a fight. This King himself might have consecrated the Udimilisvara after his name.

No. 13

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
 Page No : 82.
 Place : Udimilla
 Dynasty :
 Reign of :
 Inscription date : 9th century.
 Language : Telugu-Kanarese and Nagari (Script).

(1) On the northern side of the entrance to the shrine of Udimilesvara.

The following labels are engraved on the wall in early characters of 9th century Nagari and Telugu-Kanarese scripts. Both the scripts read the same version.

श्री सोमं सामान्यं गुण्डं शकलगुणम्
 శ్రీ సోమం సామాన్యం గుణం శకళ గుణం

(2) A little above the previous one :

1. స్వస్తి శ్రీ భస్కర [o]
2. మద్ధ రోభి [ది]

(3) On the left side of the entrance :

శ్రీ సమయ రవితు

(4) On a slab erected near a Ganesa image lying in a field east of the village. The script belongs to the 16th century Telugu. It records the installation of two (stones) by Yachana Abaraju on Bhadrpada sukla 2, Monday of the cyclic year Vikrama.

No. 14

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 314 to 315
 Place : Kondaparthi, Warangal District.
 Dynasty :
 Reign of :
 Inscription date : 9th century A.D.
 Language : Telugu.

This inscription is on a boulder locally called as Kokkeragundu situated in the big tank by the side of the village. This record is undated. It is in archaic Telugu of *circa* ninth century A.D. It records the gift of land in equal share (?) as *sravana-bhumi* to certain Ma[m]chi Kalu Kondapa, (in the presence of) the witness Vandami *Goravalu* (named) Tanameya and Kumaramayya and the *ozu* (named) Ganapati. The *ari* (tax) of the land is four *drammas*, and its *ayambu* (yield) is one *putti*. Dhanamjaya *phaladaru*, (probably tax-collector) should collect (the said *ari* and *ayambu*). It is exempted from (the tax called) *pa[m]gu*. Both should cultivate unitedly; from Armakonda Bhimiya of the Sravaka community should (cultivate the land), Krompala Divakariya and Srannugola Vediya stand as witness. (certain) Nagakumariya engraved (this).

The language of the record, owing to its archaic nature, is intelligible. The above is only a tentative translation.

No. 15

Reference : Indian Archaeology 1962-1963, A Review.
 Page No : 48
 Place : Pragturu, Mahabubnagar.
 Dynasty :
 Reign of :
 Inscription date : A.D. 918-19
 Language : Telugu and Sanskrit.
 Script : Telugu and Nagari.

Two inscriptions in Telugu and Sanskrit, engraved in Telugu and Nagari scripts respectively on a pillar in the *mandapa* of the Shiva temple in the ruined fort, record the gift of land by Mahesvaraja-bhatara to god Lakulisa. The former is dated Saka 841 (A.D. 918-19) Pramadi. The latter containing two Sanskrit verses states in addition that the deity was housed in Brahmeshvara-jagati.

No. 16

Reference : Indian Archaeology 1965-1966, A Review.
 Page No : 61
 Place : Pudur, Mahbubnagar.
 Dynasty :
 Reign of :
 Inscription date : A.D. 926-27
 Language : Kannada.

This Kannada inscription, engraved on the upper and lower frames of the Gaja-Lakshmi panel fixed into the wall of the *mandapa* near the Siva temple outside the village, is dated Saka 848. Sarvajit (A.D. 926-27) states that it was caused by Poravana-gavunda.

No. 17

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 3 to 4
 Place : Vendikole, Andole Taluk, Medak.
 Dynasty :
 Reign of :
 Inscription date : 15th April, A.D. 967
 Language : Kannada

This inscription is on a slab laying before the Siva temple. The inscription records the gift of 12 *martars* of land along with *Siddhaya* by the five *gavundas* named Padavala Bibbayya, Aychana, Revana, Banka Revana and Prabhu Bibbayya, to the god Adithya Deva of Endikol, with the permission of Bijjarasa of Kasugula. The gift was kept in the custody of Bhattaraka of Pundi.

No. 18

Reference : Annual Reports, 1983-1984, Department of Archaeology and Museums
Government of Andhra Pradesh, 1988.
Page No : 54 to 55.
Place : Vargal, Gazwel Taluk, Medak District.
Dynasty :
Reign of :
Inscription date : 9th February, A.D. 970
Language : Kannada.

This inscription is inscribed on a pillar in the compound of Sri Narayana Reddy. Registers the gift of some paddy fields by persons named Aliya Buyyanarya of Varagallu, Badiraja, Kundeme, Namanaryya Bhimah Gavunda, to the god Mulasthana Deva and donation in cash called 'drammas'.

(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 4 to 6
Place : Varagal, Gazvel Taluk, Medak.
Dynasty :
Reign of :
Inscription date : 9th February, A.D. 970
Language : Kannada

This inscription is on a pillar in the backyard of the house of S. Narayana Reddy. It records the gift of land in the *grama* of *Varagallu*, as per *rachamana* [royal measure] and cash towards the daily rites of the god *Mulasthana*, situated in the village Chembradla, by the Gavundauas, headed by Buyyana.

No. 19

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 2 to 4
Place : Manthapuri, Bhuvanagiri Mandal.
Dynasty :
Reign of : Ayyanayyasar.
Inscription date : 10th November, A.D. 972
Language : Telugu and Kannada.

This inscription is on a stone pillar near the old temple near the tank outside the village. The record does not refer to any overlord. Certain Maha-Samantadhipati named Ayyanayya, who bears the titles, Ranadhira, Nurmadi-dhavala, Nanniya-Meru etc., is stated to have made a gift of garden, and lands according to Rajamana to the deity Ranadhireshvara, obviously, installed after his own title by Kuchi [Go]ravaru in the village Manthapura. The *aruvana* of the land for the two crops is twenty *pons*. The record is attested by Sri Nanniyameru:

The date of the record being the last year of the Rashtrakuta rule in the Deccan, reference to any overlord is omitted to indicate the political uncertainty. The subordinate himself does not seem to be of the Rashtrakuta origin.

No. 20

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 12 to 14
 Place : Palpanuru, Narasapur Taluk, Medak.
 Dynasty :
 Reign of :
 Inscription date : 21st February, A.D. 988
 Language : Kannada

This inscription is on a pillar in a field belonging to Narayana near the tank. The inscription is damaged. It seems to record a gift to a brahmana named Govana of Parapaluru by Kalayyasar, probably a local chief. It also mentions *Mahesvara tirtha*, probably a Savaite ascetic.

No. 21

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 14 to 16
 Place : Devulapalli, Narasapur Taluk, Medak.
 Dynasty :
 Reign of :
 Inscription date : 21st February, A.D. 993.
 Language : Kannada

This inscription is on a pillar outside the village in the bushes. It records the death of Nagavarma Pandita, a follower of Jaina faith and extols his greatness.

No. 22

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 97 to 98
 Place : Bodhan.
 Dynasty :
 Reign of :
 Inscription date : 9-10 century. A.D.
 Language : Kannada.
 Script : Telugu-Kannada.

This inscription is on a stone lying near the fort wall. A fragmentary inscription which mentions certain Jaina saint named "*Cubha nandi* (Subha nandi) disciple of *Devendra Siddhanta muni* (ascetic) the attainment of salvation by his disciple Sri *Cubhanandi* who bore the epitaph "*ratna traya*" on his cemetery and reached the abode of Gods.

No. 23

Reference	: Epigraphia Andhrica, Volume-II. (1974)
Page No	: 21 to 28.
Place	: Kurkiyala, Gangadharam Taluk, Karimnagar District.
Dynasty	:
Inscription of	: Jinavallabha
Inscription date	: 9th and 10th century A.D.
Language	: Telugu, Sanskrit and Kannada.

The Kurkiyala Inscription of Jinavallabha by

Dr. N. Venkataramanayya, M.A., Ph.D.

The inscription which forms the subject of this paper belongs to Jinavallabha, a hitherto unknown younger brother of the great Kannada poet Adi Pampa. The inscription is engraved on a huge rock on the top of the Bommala Gutta, a hillock situated within the revenue limits of Kurkiyala near Gangadharam in the Karimnagar district. It consists of eleven lines of writing of which ten are 14' 5" and one 4' in length. The letters measure 1/2", though their size varies according to the exigencies of the spelling. They are deeply cut and well-preserved and, except in a few places where the stone has peeled off, offer no difficulty in decipherment.

The characters are of the Telugu-Kannada variety which was in common use in Telingana in the 9th and 10th centuries A.D. Though bigger in size they bear close resemblance to those of the Vemulawada inscription of Arikesari II.

Language:- No less than three languages are made use of in the composition of this inscription. It begins with the formula *Om namah Siddhebhyah* in Sanskrit. This is followed by a long prose passage in Kannada: then come three *vrittas* in Sanskrit, two in *Sardulavikridita* metre and another in *prithvi*; six *vrittas* in Kannada four in *champakamala* metre, one in *Mattebhavikridita*, and another in *Tarala*, three *kandas* in Telugu and finally a short prose passage in Kannada.

Orthography:- No distinction is made generally between the short and long vowels *i* and *e* though occasionally the long *i* seems to be indicated by an inward spiral within the *gudi* of the medial form of the vowel. The letters *ma* and *wa* singly as well as in combination with the *repha* (r) are written in two ways, uncial and cursive. The latter which is met with occasionally, resembles the letter 'ra' in combination with medial vowel *e*; and when combined with *repha*, the conjunct consonant *ma* or *va*, as the case may be, is written below and the *repha* above. The consonant before the *repha* is, as in old inscriptions, doubled though in one place in 'Vikramarjunavijayakke' in line 7, the consonant *ja* preceding it is not doubled. Though the *varga-anunasika* is generally used, the *anusvara* is used in several places instead of the former. In the place of the conjunct cerebral *na*, the conjunct form of the *druta* (*na*) is invariably used when the cerebral *na* has to be doubled. The scribe has executed his work with care, so that mistakes are found rarely, except in the Telugu portion. This was probably due to his unfamiliarity with the Telugu language.

The object of the inscription is ostensibly to enumerate the pious deeds of Jinavallabha, although it is devoted more or less exclusively to a eulogistic description of his family, his learning, qualities, liberality, religious beliefs, pious deeds and the greatness of his famous elder brother Pampa. The contents of the record may be briefly summarised as follows:-

Jinavallabha was a Kamme-Brahmana of the Jamadagni Pancharsheya Sri-Vatsa-*gotra* of Vangipara, one of the *Saptagramas* (seven villages) of Bengi-*nadu*; he was the grandson (*marmam*) of Abhimanachandra of Nedumgonda in Gundikara and of the astrologer Singha of Annigere in Belvola; he was the son of Bhimapayya and Vabbanabbe, an younger brother of Pampa, the author of the *Vikramarjunavijayam*, and a disciple of Jayamgonda Siddhanta-bhatara of Pandarangavalli, Potthega-*bali*, Desigagana and Kondakunda-*anvaya*. He had several titles the most important of which are *Sakala-kala-pravina*, *Bhavya-ratnakara* and *Gunapakshapati*. He was famous for his skill in composing poetry, could write *kavyas* in various styles, expound in a proper manner the principles of poetry with the knowledge of their real character, impart knowledge even to the virtuous. He was proficient in music, and could read poetry melodiously. In fact, Jinavallabha's ability and skill in all arts were unrivalled; he was therefore the only one, who could be the master of the goddess of learning (*Vag-vadhavara-vallabha*).

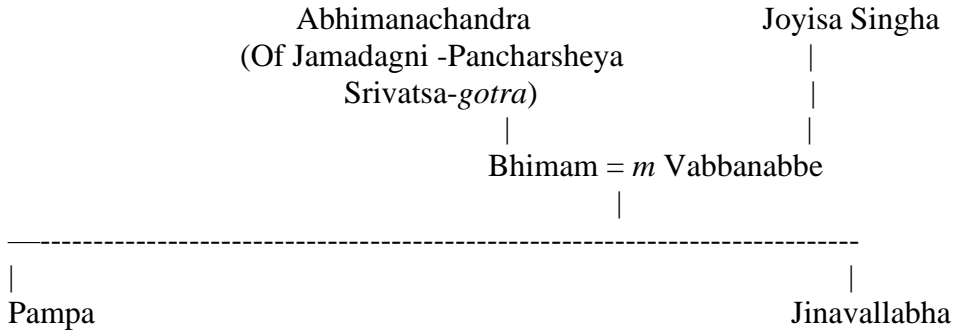
Jinavallabha was devoted to the construction of the temples of Jina. He caused the images of his family deities the Adyanta (the first and the last) Jinas, Chakresvari, and other Jaina divinities carved on the Siddha-sila (the rock of the Siddhas) situated to the south of the famous ancient *tirtha* of Vrishabhagiri lying towards the north of Dharmavura (a village) in the very centre of Sabbi-*nadu*; and built a *chaityalaya* dedicated to the lord of the Jinas, thereby converting the hill which was the abode of the birds (*dvijas*) into a habitation of the deity. With the image of Vrishabhesvara carved thereon, the hill became, so to speak, the Vrishabhadri in the southern half of (the Bharata khanda) and might cause delight to the people like the fame of Kavitagunarnava (Pampa). Besides, he constructed near it a *basadi* (monastery) named Tribhuvanatilaka, dug a tank called Kavitagunarnava and laid a garden known as Madana-vilasa. Jinavallabha was devoted to the worship of Jina. He used to offer food and worship to the Jaina ascetics. He was accustomed to celebrate the festival of bathing the Jina at Vrishabhadri in milk and offer gifts to the *bhavya-janas* (Jains) coming to the place on pilgrimage.

King Arikesari of the Chalukya family, known also as Hariga and Ariga, gave Pampa as a mark of his appreciation of the *Vikramarjunavijaya* composed by the latter, the village Dharmavura, an abode of the Brahmanas resembling the famous Kalapa-*grama*, as *agrahara*. The incredulous who would ask stupidly again and again whether a copper-plate inscription had been written, whether the famous Arikesari had actually granted Dharmavura as *agrahara*, and whether the celebrated Pampa had accepted it, should repair to the Vrishabhadri which proclaims the fame of Pampa as well as the greatness of the *Jina-dharma*, and see the letters of the inscription carved thereon and satisfy themselves.

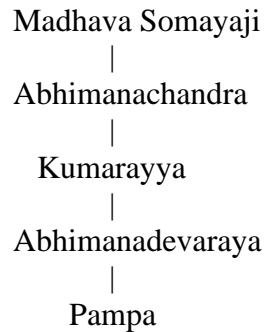
The inscription describing the series of the pious deeds and good qualities of Jinavallabha was incised on the Siddha-sila by Eriyamma.

The inscription is of immense interest both to the Karnāṭakas and the Andhras, as it supplies fresh information regarding the native place of Pampa, his parentage and family, the habitat of his ancestors and the condition of Telugu in the north-western marches of Telugu country at the time.

The genealogy of the family as described in the present inscription demands notice at first. Jinavallabha states that he was the grandson (*marmam*) of Abhimanachandra, son of Bhimapayya or Bhima and Vabbanabbe and a younger brother of Pampa. His mother, Vabbanabbe was obviously the daughter of the astrologer Singha of Annigere in Belvola, as he is said to have been the grandson (*marmam*) of the latter. His elder brother Pampa had the title *Kavitagunarnava* and was the author of the epic poem, *Vikramarjunavijayam*, for writing which he received as reward the village of Dharmavuram or Dharmapuram *agrahara* from Arikesari the Chalukya family. The genealogy described above be represented follows:



The details about Pampa, furnished by the inscription, leave no room for doubt about his identity, is undoubtedly same as the author of the *Vikramarjunavijayam*; genealogy Pampa his *Vikramarjunavijayam* differs from the above in certain respects. According to this work, the progenitor of the family was a Madhava Somayaji, a performer of several Vedic sacrifices. His son was Abhimanachandra. After Abhimanachandra was born, Kumaraya later had a son called Abhimanadevaraya whose son was Pampa. He had the title *Kavitagunarnava* which alone he refers to himself in the colophons of his *Adipurana* and *Vikramarjunavijayam*.



The differences between the two genealogies may be noted now: (1) Whereas Jinavallabha traces his descent from Abhimanachandra, Pampa goes a generation earlier and begins the pedigree with Abhimanachandra's father Madhava Somayaji; (2) whereas Jinavallabha refers to himself as a *marmam* of Abhimanachandra and of Joisa Singha, and gives the names of his parents as Bhima or Bhimapayya and Vabbanabbe and of his elder brother as Pampa, Pampana and Pamparya, the latter speaks of Kumarayya and Abhimanadevaraya as his grandfather and father respectively, and omits Joisa Singha, Vabbanabbe and Jinavallabha altogether. Now, the omission of Madhava Somayaji can hardly be regarded as a difference. It is due to the fact that Jinavallabha's genealogy starts a generation later. The word *marmam* which Jinavallabha makes use of to describe his relationship to Abhimanachandra, though generally signifies 'grandson', it also means a descendant. The latter may be taken to be the meaning of the term in this context in view of what is stated by Pampa in his genealogy. In that

case Jinavallabha must have omitted the name of his grandfather Kumarayya for some unknown reason. Jinavallabha's father's name, as given in the present record, is Bhima or Bhimapayya; but in the printed text of the *Vikramarjunavijayam* (1931 Edn), it is said to be Abhimanadevaraya.

*A Komarayyamg=avani-tal=
akasa-vyapta-kirti nija-gunara-
tnakaran=ajnana-tamo-
nikaran=Abhimanadevarayan tanayam |*

This is not, however, borne out by the evidence of all the manuscripts. In the manuscript in the Bhandarkar Oriental Institute, Poona, and the manuscript in the Central Jaina Oriental Library at Agra the name is given as Bhima. The last line of the verse reads *ajnana tamo nikaram Bhimanamadheyam tanayam* and *ajnana-tamo nikaram Bhima-namadhe yam tanayam||* in these manuscripts respectively.

The readings of these manuscripts must be accepted as correct in the light of the evidence of the present inscription and the name Abhimanadevaraya found in other manuscripts and the printed texts must be rejected as faulty once for all. The reason for the omission by Pampa of the names of Vabbanabbe, Jinavallabha and Joisa Singha is not quite apparent. Vabbanabbe was not probably Pampa's mother, but a step-mother, whom his father Bhima had taken as his second wife. That may account for the omission of the names of herself, her father and her son.

So much for the variations in the genealogies.

The present inscription furnishes valuable information hitherto unknown about the caste, community, religious affiliations, and the native land of Pampa and his ancestors.

In his *Vikramarjunavijayam* Pampa states that his ancestor Madhava Somayaji was a Brahmana of the Vatsa- *gotra*. The inscription under discussion not only corroborates this but also gives interesting details. According to this, Pampa's younger brother Jinavallabha was a Kamme-brahmana of the *Jamadagni Pancharsheya Srivatsa-gotra*. The Kammes form one of the eight sects of Brahmanas in Karnataka. In Mysore they are entirely *Smartas*, that is, Brahmanas following the *smritis* and the Advaita creed taught by Sankara. It is believed that they migrated to Karnataka from Kamme-*nadu* in the Vengi country. *Jamadagni Pancharsheya Srivatsa-gotra means the Srivatsa-gotra with the pravara of the five rishis, viz. Bhargava. Chyavana, Aurva, Apravada and Jamadagna.*

Jinavallabha, like his elder brother Pampa, was a Jaina by faith. Their father Bihma who, having abandoned his ancestral Brahmanic religion and embraced Jainism, appears to have instilled the tenets of his creed into the minds of his sons. Jinavallabha like Pampa was the lineage Kondakunda of the Digambara sect. He was, as stated above, disciple of Jayamgonda-bhatara of Pandaranga-valli, Potthega *bali* and Desi-*gana* of Kundakunda *anvaya*. The *Kula-daivas* (patron deities) of his family were *Adyanta* (the first and the last) Jinas viz. Vrishabha and Vardhamana Tirthankaras and Chakreshwari. Pampa was also a devotee of Adinatha and Chakresvari. In his *Adipurana* in which he claims to have narrated the story of Adinatha with devotion, he praises Chakreshwari and Vrishabha-yaksha. These facts go to show that both the brothers belonged to the same creed and honoured and worshipped the same deities.

Several places are mentioned in the present inscriptions. While describing the genealogy of Jinavallabha it is stated that he belonged to Kamme-Brahmana community of Vangiparra, one the *Saptagramas* (seven villages) of *Bengi-nadu*; this his ancestor, Abhimanachandra was an inhabitant of Gundikarra Nidungonda; that his maternal grandfather was a *jotisa* (astrologer) of Annigere in Velvola; that he caused the images of the Adyanta Jinas, Chakresvari etc., to be carved on the Siddha-sila (the rock of Siddhas) which was situated to the south of the Vrishabhadri, Vrishabhachala or Vrishabhagiri lying in the northern direction of Dharmavaram or Dharmapuram in the very centre of Sabbi-*nadu*. These may be grouped under three heads (1) territorial divisions, (2) hills, and (3) villages.

1. *Bengi-nadu*. Gundikata, Sabbi-*nadu* and Belvola come under the first group. It is needless to point out that *Bengi-nadu* is a variation of *Vengi-nadu* which is identical with *Vengi-mandala* mentioned by Pampa in his *Vikramarjunavijayam*. It was originally the name of the Coastal Andhra country between the Godavari and the Krishna. After the Chalukyan conquest of Coastal Andhra in the first half of the 7th century A.D., its extent gradually widened, so that it came to be applied to the whole extent of territory under the rule of E.Chalukyas. Gundikarra is a variation of Gundikara. It is made up of two words Gundi and kara which mean the bank of the river Gundi, that is the Gundlakamma, which taking its rise in the Eastern Ghats, flows in an easterly direction through the Ongole taluk of the Guntur district and falls into the Bay of Bengal near the village of Kanuparti in the Ongole taluk. The name of Gundikara or Gundikarru was applied in mediaeval times to a small territorial unit comprising the region along the upper course of the river. In an unpublished inscription in the Telugu characters of the 8th-9th century A.D., copied by our department from Sangameswaram in the Kurnool district, it is stated that the temple of Nakaresvaradeva in the village was built by the Nadipi Yovoju, son of the Gundikarti Doyuru Acharyulu or the master mason of Doyur in Gundikara. An inscription at Konidena in the Narasaraopet taluk of the Guntur district, dated S. 1069 (A.D. 1147) mentions the Racha Kodukulu, Desaṭḷu, and Nukanayakulu of Gundikara. Another record in the same place dated S. 1072 (A.D. 1150) refers to the conquest of Kamma-*nadu*. Gundikarru and Mattavadi by the Telugu Chola king, Tribhuvana Mallideva Maharaju ruling from Konidena. It is evident from these that Gundikara was situated in the south-western corner of the Guntur district.

Sabbi-*nadu* is mentioned in the mediaeval inscriptions and early Telugu literary works. The Parbhani plates Vemulawada Chalukya ruler Arikesari III, dated S. 888 (A.D. 996) registers the gift of *Kuttum-vritti* Vanikatupalu in the Repaka-12 in the Sabbi-*Sayira* (1000) district. The Western Chalukya Vikramaditya VI conferred on the Kakatiya chief Beta II Sabbi-Thousand as an appanage. An inscription of the time Kakati Rudra dated S. 1092 (A.D. 1170) mentions Nagarur in Sabbi-*nadu*. Madiki Singana, in the introduction to his *Padmapurana-Uttarkhandam*, states that his patron Muppa Mahipala was ruling from his capital Ramagiri-pattana over Sabbi-*nadu*, situated on the southern bank of the Gautami (Godavari) that Veligandla Kesana, the commander army, built temple for the god Vishnu in Ramagiri and set up a *satra* (free feeding house) and celebrated festivals of god Nrisimha in Dharmapuri. The places Repaka, Nagarur, Ramagiri Dharmapuri mentioned above are all found in the present Karimnagar district, parts, if not the whole, of which must have corresponded to the sabbi-Thousand district of ancient Telingana. Belvola is the name of a district in ancient Karnāṭaka of three hundred villages with the town of Annigeri in the Navalgund taluk of the Dharwad district as its capital.

2. Two hills, the Vrishabhadri, referred to also as Vrishabhparvata, Vrishabhamahidhra, Vrishabhachala and Vrishabhagiri, and the Siddha-sila are mentioned in

the present inscription. The former, a famous ancient *tirtha*, in the southern half of the country is said to be situated somewhere in the north of Dharmavaram or Dharmapuram, a township, in the very centre of Sabbi-*nadu*, and the latter (Siddha-sila) somewhere to the south of the former. It is not unlikely that Dharmavaram is identical with the village of the same name, which Pampa obtained as an *agrahara* from the Chalukya ruler Arikesari II for writing the *Vikramarjunavijayam*. The situation of Dharmapuram, however, cannot be definitely ascertained. Several villages with the same or similar names are found in the Karimnagar district. There is, in the first place, the town of Dharmapuri on the southern bank of the Godavari at a distance of about 40 miles to the north of Karimnagar. It is a well-known place of pilgrimage and is still largely inhabited by the Brahmanas. Could it have been the Dharmapuri of our inscription? If that were so Sabbi-*nadu* must have extended northwards beyond the Godavari, as Dharmapuram is said to have stood in the very centre of the district, and the Vrishabhadri must be looked for among the hills on the other side of the river. The available evidence, epigraphic as well as literary, does not lend support to this view. Besides Dharmapuri, there are several Dharmarams (shortened form of Dharmavaram) in the Karimnagar district. One of them is situated at a distance of about 10 miles due west of Vemulawada and north-west of Sirisailla, another at a distance of about 10 miles due south of Manthini, and a third at a distance of about 20 miles due west of Warangal. It is not possible to state in the present state of knowledge whether any of these represent the Dharmavaram of our inscription. As the position of the Vrishabhadri has to be determined only in relation with that of Dharmapuri, no definite conclusion can be arrived at until the latter is correctly identified.

Unlike the Vrishabhadri, the Siddha-sila which, according to our inscription, lay in the south of it, can be located without difficulty. It is identical with the Bommala Gutta near village Kurkiyala near Gangadharam about 13 miles to the west of Karimnagar along Karimnagar-Kamareddy Road. The existence of the present inscription, and of the images of the Adyanta Jinas, Chakresvari and other Jaina divinities carved, even as stated in it, on the face of the rock standing on the summit, leave no room for doubt. But no trace found either of the *basadi* called the *Tribhuvanatilaka* or of the garden named *Madana-vilasa* anywhere in its vicinity. The irrigation tank at the foot of the hill on its northern side may very well have been the modern representative of the tank *Kavitagunarnava* built by Jinavallabha in the name of his famous brother. The *basadi* and the garden were perhaps not near the hill but in the village Gangadharam itself which, judging from Jaina icons scattered the fields around it, appears to have been an important centre of the Jaina faith during the period.

3. Of the villages mentioned in the inscription Annigere and Dharmapuram have been already dealt with, Kalapa-*grama* which Dharmavaram has been compared is probably an ideal Jaina village conjured up by the imagination of the Jaina writer. Vangiparru or Vangipara, the home of Jina Vallabha's ancestors, has been identified with Vangipuram in the Bapatla taluk of the Guntur district. It is stated to have been one the *Saptagramas* (a group of seven villages) of Bengi-*nadu*. The names and the situation of the other six villages are not known. Vasanta-Kotturu, Nidugundi and Vikramapura which are associated with it in Pampa's *Vikramarjunavijayam* were perhaps included in the group. Of these Nidugundi is obviously identical with the Nidungonda of the inscription; and it must have stood somewhere in the upper valley of the Gundlakamma river.

The foregoing study of the topographical data furnished by our inscription shows that the ancestors of Pampa and Jinavallabha, who were at first living in Kamma-*nadu* and Gundikarru in Vengi-*nadu* or Vengi-*mandalam*, left in course of time their original homeland and migrated to Sabbi-*nadu* in the north-west of Telingana which was then under the rule of

the Chalukyas of Vemulawada. The circumstances leading up to their migration are not known, though it may be surmised that it was prompted by religious considerations. It is stated in the *Vikramarjunavijayam* that Bhima, the father of Pampa and Jinavallabha, who was a man of excellent qualities and superior understanding embraced the Jinendra-*dharma* considering that it was the best of all religions. The change of religion appears to have led to the change of the country. Though Jainism was not unknown at the time in the Coastal Andhra country, it was not popular.

The E.Chalukyas who ruled over it were the followers of the Vedic Brahmanism with a predilection for Saivism. Under their patronage Brahmanism and Saivism flourished in the country. Bhima's change of faith could not have been a popular act. Taking into consideration the animosity that existed between Brahmanism and Saivism on the one hand and Jainism on the other, he must have been regarded as a renegade by his erstwhile Co-religionists. Unable to bear the social ostracism which must have followed as a natural consequence of his change of faith he was obliged to leave his native land and repair to a place, where the atmosphere was more congenial. He naturally preferred a place (1) where Jainism was more popular, (2) where he could secure royal patronage and (3) where his mother-tongue was spoken and understood. Sabbi-*nadu* satisfied these conditions. The numerous vestiges of Jainism scattered over the district show that it must have been the prevailing faith of the area during this period. The Chalukyas of Vemulawada were devoted to the faith of the Jina and extended their patronage liberally to scholars and poets belonging to that faith. The mass of the people in the district spoke, even as they do at present, the Telugu language. Bhima therefore went to Vemulawada, married Vabbanabbe, the daughter of the astrologer Singha of Annigera and settled down in the place.

The information contained in the present inscription regarding the gift of the village Dharmavaram to Pampa Arikesari though practically the same as that given the poet in his *Vikramarjunavijayam* is more explanatory in one respect. Pampa refers to the gift village '*sasanada*' (chartered)- *agrahara*; but does not specify whether the *sasana* is a copper-plate or an epigraph. Jinavallabha not only specifies its character but also mentions the place where it is to be found. Admonishing importunate questioners, who wanted to know whether Arikesari actually gifted the village Pampa through a copper-plate and the latter accepted it, he directs them to go to the Vrishabhadri, where they could see the inscription registering the engraved on a lofty rock on the summit of the hill. This inscription is sure to be found on the Vrishabhadri when that hill is discovered.

Arikesari, the patron of Pampa was the second king of that name in the line of Chalukya rulers of Vemulawada. He was the son of Narasimha II by queen Jakavve, probably a sister of Rashtrakuta emperor Indra III. He married Revakanimmadi, a daughter of Indra III and another Rashtrakuta princess named Lokambika. Arikesari II succeeded his father on the throne in A.D. 930 and ruled probably until A.D. 958. He was a capable ruler and played an important part in the affairs of the Rashtrakuta empire. According to his Vemulawada inscription and the *Vikramarjunavijayam* he gave asylum in his court to Chalukya Bijja or Vijayaditya, who incurred the displeasure of Govinda IV, and defeated an army sent against him by that monarch. He also gave asylum to Baddegadeva (Amoghavarsha III), and when Govinda, who was enraged by this act, came against him, he overthrew him in battle and gave the throne to Baddegadeval (Amoghavarsha III).

The present inscription is also important as it throws an interesting light on the development of poetry in Telugu. Though literature as such in Telugu began only with Nannaya

Bhatta in the 11th century A.D., the art of writing poetry in the language began some two centuries earlier, as shown by epigraphic evidence. The Addanki and the Kandukūru inscriptions of the time of Gunaga Vijayaditya, the Dharmavaram inscription of his successor, Chalukya Bhima I and the Bezwada inscription of Yuddhamalla II are all in verse. The first has a *taruvoja*, the second and the third *sisas* and the last *madhyakkaras*. The Telugu verses in the present inscription are in the *kanda* metre, which are the earliest of their kind in the language. It is evident from this that the art of writing poetry was known in the north-western marches of Telingana at least a century before the composition of the Telugu Mahabharatam by Nannaya Bhatta.

AUTHOR: The author of the inscription whose name is not mentioned was undoubtedly a talented writer. The verses in all the three languages employed in it are good. It is not unlikely that Jinavallabha, who is stated to have been a learned scholar and a connoisseur of the poetic art, who could compose *kavyas* in various styles may have been himself the author. The references to Pampa, which are extinct with feeling, lend colour to the supposition.

DATE: The inscription is undated. The palaeography, as stated already, points to the middle of the 10th century A.D., as the probable period to which it may be assigned. The mention of Arikesari. Pampa and of the poem *Vikramarjunavijayam* may help in fixing the date more precisely. Arikesari ruled as noticed above, from A.D. 930 to 958; Pampa was born in A.D. 902 and composed his Adipurana in S.863 (A.D. 941), As the *Adipurana* is mentioned in the *Vikramārjunavijayam*, the latter must have been written subsequent to A.D. 941. The inscription is obviously later than the *Vikramarjunavijayam*. 945 A.D. may be a very good date for it.

No. 24

Reference : Indian Archaeology 1973-1974, A Review.
 Page No : 35
 Place : Kondaparthi, Warangal.
 Dynasty :
 Reign of :
 Inscription date : 9th and 10th century.
 Language :

Engraved on a huge boulder lying in the midst of a tank in characters of *circa* ninth-century A.D., it contains certain early Telugu terms such as *Tambulasravambu chesina bhumi*, etc., and refers to *Armakonda* which is identical with the present Hanumakonda.

No. 25

Reference : Indian Archaeology 1987-1988, A Review.
 Page No : 117
 Place : Pipri, Medak.
 Dynasty :
 Reign of :
 Inscription date : 10th century A.D.
 Language :

The inscription records the grant of the revenue income from *Siddaya* to a priest named Ikeya by the Prabhumukhyas of the *grama* headed by Avocharavutu. It is dated to the tenth century A.D.

No. 26

Reference : Indian Archaeology 1987-1988, A Review.
 Page No : 118
 Place : Pallesankarapalle, Ranga Reddy.
 Dynasty :
 Reign of :
 Inscription date : 10th century A.D.
 Language : Hale-Kannada.

The inscription is in Hale-Kannada script and language and records the gift of land to the god (*Degula*) of Prutuvipuri of Chedipa village. It is assignable to the tenth century A.D.

No. 27

Reference : Indian Archaeology 1973-1974, A Review.
 Page No : 34 to 35
 Place : Indrapala Nagaram, Nalgonda.
 Dynasty :
 Reign of :
 Inscription date : 10th century.
 Language : Kannada.

This epigraph in Kannada language and Kannada characters of tenth century, engraved on a stray pillar attached to another, erected as a door-post at the gate of a deserted temple at the foot of the hill, records the grant of lands to Jayadhira-jinalaya by Mahasamantadhipati Sankara-gandarasa endowed with the epithets *Jayadhira*, *abimana-dhavalala*, *Rattara-meru*, etc.

No. 28

Reference : Indian Archaeology 1973-1974, A Review.
 Page No : 35
 Place : Rajupeta, Nalgonda.
 Dynasty :
 Reign of :
 Inscription date : 10th century
 Language : Telugu.

This Telugu inscription, in Telugu characters of the twelfth century, records the gift of lands for food offerings to the deity Proledeva by Mailama-maha-devulu, the wife (*phala-bhogabhagini*) of Kanduri Gokarna-choda-maharaja. It also states that Kattiraddi who built this temple at Eypuru granted three flower-gardens for the worship of the same deity.

No. 29

Reference	: Epigraphia Andhrica, Volume-II. (1974)
Page No	: 31 to 35.
Place	: Bodhan, Nizamabad District.
Dynasty	:
Inscription of	: Poet Pampa
Inscription date	: 10th century A.D.
Language	: Sanskrit, Kannada and Telugu.

Pampas's *Samadhi* by

Sri Sitarama Jagirdar, M.A.

An epigraph on *samadhi*, locally said to be that of poet Pampa, along some other epigraphs brought from Bodhan, the headquarters of a taluka of the name in the Nizamabad district. The *samadhis* are not on ground but on the fort wall. Some time ago, a contractor, it is said, started to transport earth from the fort wall, when the pillars on the *samadhis* which were standing in the middle of the fort wall fell down almost to the ground level. The fort wall, though built of mud, appears like a small hillock. Now the *samadhi* pillars are lying near Sri Linganna's house adjacent to the fort wall. As the pillars have come down as there are many *samadhis* besides, it is not possible to find its exact location.

Characters:- The inscription under review is in nine lines in Sanskrit language written in Kannada or Telugu-Kannada characters of 10th century A.D. Though it is undated, on palaeographical grounds it can be assigned to the middle of the 10th century A.D., as the letters are similar to those of the Vemulawada inscription of Arikesari II and other records of that period. The condition of writing is fairly good. The letters are about an inch and a half in size throughout. Though at first sight it looks like a prose passage, it is actually in verse in the 'Upajati' metre under "Tristup chhandas". The first three lines are written in *Indravajra vritta* and the last line in *Upendravajra vritta*.

1. Devendra Siddha
2. nta Munisva
3. rasya sishyo bhava
4. Srichubhanandi nu-(nã)
5. ma aradhya
6. Ratna Trayam=a
7. ntva kale sama-
8. dhin asau Sura-
9. lokam=apal

Subhanandi, a disciple of Devendra Siddhanta Munisvara by practising the three principles of Jainism viz., *Samyag-Darsana*, *Samyag-Jhana* and *Samyak-Charitra* known as the '*Ratnatraya*', attained the *samadhi* at the end of his life and went to the abode of the gods.

It is stated in the inscription that a Jain saint by name Subhanandi attained *samadhi* (at Bodhan, of course). The name of Pampa finds no place in it, though the local tradition attributes the *samadhi* to Pampa. As we know from the *Adipurana* (Stanza 35 of 16th chapter) that Pampa had another name 'Subha'.

Subha *alias* Subhanandi who was a disciple of Devendra Siddhanta Munisvara who lies buried in it according to the inscription is Pampa himself. It is common practice among the Jains as well as the other Hindu sects to change one's own name and take a new one like *nandi*, *muni*, *tirtha* and *ananda* which convey the meaning of saintly nature when a person renounces worldly life and adopts the *sanyasa-asrama*. It is not unreasonable to suppose that Pampa also would have done the same had he become a *sanyasi* and assumed the name Subhanandi. From the opening and concluding passages of each chapter (I chapter Invocation is an exception) of the *Adipurana* it is seen that the titles of Pampa viz., '*Sarasvatimanihara*' '*Sukavijana-mano-mana-sottamsa*' and '*Samsarsārōdaya hams*' have been attributed to Adinatha, Bharata and other purified souls who attained '*nirvana*'. The two adjectives '*Sukavijana-mano-mānsottamsa-hamsa*' and '*Samsara-sarodaya*' indicate that Pampa was leading an orthodox life. For Pampa, the lives of Adinatha and other realised souls like Bharata and Bahubali were models. From the two works of Pampa it is obvious that Pampa has identified himself with the three great figures of Jainism viz., Adinatha, Bharata and Bahubali, who attained '*nirvana*' through the practice of the three principles *samyag-darsana*, *Samyag=jñāna* and *Samyak-charitra* (unity of right vision, belief and action) known as "Ratna-traya" of Jainism, without which it is impossible to attain *moksha* or *nirvana*. They are the '*Sadhana-marga*' for *moksha*. Pampa who wished to attain that *nirvana* of a 'Jina' like that of twenty-four *tirthankaras* and others has made a prayer to the twenty four *tirthankaras* and the two great Jain saints Samantabhadra and Pujapada to bestow upon him that sacred life of a '*Jina*' which will help him in attaining that eternal position.

It is well-known from tenets of Jainism that one becomes '*Jina*' only when he performs '*parinishkramana-kalyana*' i.e. *sanyasa*. As such Pampa was *definite* about his renunciation of worldly life and the attainment of Jinahood; it is not unreasonable to think Pampa took *sanyasa* during his last days as he intended to do and became a *Jina* (*Kevalajñani*). Though Pampa has not expressly stated that he was putting these three principles into practice in his daily life, a statement of Ranna in his work '*Ajitanathapurana*' clearly that had actually put them into practice in his daily life. According to Ranna "Pampa, Ponna himself are only three poets who were equal to *Ratna-traya* (three principles) that they the torch-bearers of Jainism.

The concluding prose passage at end of each chapter in '*Ajitanathapurana*' denotes that Ranna was a "*Ratna-tray-alamkrita*" and Samantabhadra was also a "*Ratna-tray-alamkrita*". Like Samantabhadra and Ranna, Pampa definitely leads his life according to these three principles. Otherwise, it is not correct to call him "Ratnatraya". Like '*nandi*' in the name of his guru Jayanandi Pampa would have adopted his name in the *sanyasasrama* "Subhanandi", who was in quest of 'Subha'. So Subhanandi, who has led his life according these "*Ratnatraya*" concepts, whom the local tradition recognises as Pampa cannot other than Pampa the great Kannada poet; had great regard them-*vide* the poem in *Adipurana*:

Now, the question is whether Pampa lived at Bodhan. A study of Pampa's works reveals that he had intimate knowledge of Bodhan and its surroundings. It finds place three times in *Adipurana* and twice in *Vikramarjunavijaya*. Pampa, a staunch follower of Jainism could have attained *samadhi* only at Bodhan and nowhere else at the end of his life having lived in the territory of L(V)emulavada Chalukya kings which included Bodhan, because Bodhan. (Bodan,

Podan, Paudanapura) was the most sacred place for Digambara Jain sect. It was the capital of Bahubali, a son of Adinatha, born to his second wife Sunanda Devi. It was at this Bodhan that a big colossus of Bahubali was first erected by his elder half brother Bharata, the first *Chakravarti* according to Jain Puranas in memory of his brother (Bahubali), who attained *nirvana*. In Karnataka at present there are five colossi of Bahubali (Gommatesvara):

1. The world famous 57 feet high Sri Gommatesvara of Shravanabelagola was erected in 981 A.D.
2. Another at Karkala in South Canara which is 41½ feet high was erected in 1431 A.D.
3. A third at Venuru in South Canara which is 35 feet high was erected in 1604 A.D.
4. A fourth at Ilvala in Mysore District is 20 feet high.
5. A fifth at Kannambadi in Mysore District is 18 feet high.

Of these the last two are not so well known as the other three. In an inscription at Shravanabelagola written by Boppana *alias* Sujanottamsa (1180 A.D.), it is stated that Bharata erected a colossus of Bahubali of 525 bows in height at Paudanapura in memory of Bahubali's penance to attain '*Kevala-Jnana*' while performing *tapas* when he stood like a stone image unmindful of sun, rain, growth of weeds and of poisonous creatures like the '*Kukkuta Sarpa*' around him on account of which he came to be known as "Kukkutesvara". The image of Gommatesvara (Bahubali) at Shravanabelagola was called Bahubali of the South, when the same was installed by Chamundaraya. The "*Gommata-sara*", the work of Nemichandra Siddhanta Chakravarti, the preceptor of Chamundaraya refers to the colossus as "*Dakkina Kukkuda Jina*" i.e. Babubali of the South. In another inscription at Shravanabelagola itself it is spoken of as "Abhinavapaudanapura". In Jinasena's "*Purva Purana*" also it is stated that 'Paudanapura' was the capital of Bahubali (of course it was the source of Pampa's '*Adipurana*'; as such there is not much difference between the two. Jinasena's description of Paudanapura holds good even today:

*Upa salya bhuvah kulya pranali prasaratodakah
sal-ikshu jeeraka-kshetraiah vrikshatasya manoharam ||*

Paudanapura (Bodhan) was surrounded by beautiful paddy, sugar-cane and *jeera* fields, where the canals used to flow. Stories relating to the erection of Sri Gommatesvara at Shravanabelagola state that a thick forest grew the surrounding areas of Bahubali Paudanapura which made it difficult to approach. According to the Boppana statue at Paudana disappeared and was visible only to the great souls. It is difficult to narrate the whole process now. But it is certain that there was a statue of Bahubali at Bodhan. As such the sanctity of the place would have made the pious poet attain *samadhi* at Bodhan. It is not improper to remember Jain *sanyasis* used to attain *samadhi* in the vicinity of Bahubali, which can be seen from a number of inscriptions in Shravanabelagola. Further, it is incorrect to expect two names *viz.* Pampa, of '*purvāśrama*' and Subhanandi of '*yatyasrama*', in the epitaph. The small epitaph is a significant mirror to Pampa's statement, '*Hita-mita-mruduvachanam*'. He was the favourite disciple of Devendra Siddhanta Munisvara in this tract of land (Podan). He took the title '*nandi*', because he hailed '*nandi*' among Jains. Therefore, Pampa Subhanandi are one and the same person.

No. 30

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1973-74.

Page No : 32.

Place : Indraplangaram, Ramannaret Taluk, Nalgonda District.
 Dynasty :
 Reign of :
 Inscription date : 31st December, A.D. 1005.
 Language : Kannada.

This inscription is on a broken pillar lying in front of the Sankara temple on the hill. Records the gift of land (?) and a tank excavated by himself to the deity Mallikarjunadeva by Chabbi-setti to provide for worship and offerings.

No. 31

Reference : Indian Archaeology 1958-1959, A Review.
 Page No : 58
 Place : Narayanagiri, Warangal.
 Dynasty :
 Reign of : Gunagarasa.
 Inscription date : A.D. 1006.
 Language : Kannada.

The epigraph is in Kannada and dated Saka 928 (A.D. 1006), records the conservation of the deity Mallikarjuna by a certain Gangeyya, the *Sumka-verggade* of kings. The king Gunagarasa belonging to Satyasraya-kula, is eulogised in the epigraph as Raja Vidyadhara, Tumgavedanga and Ekkalasahasa.

(Also)

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1958-59.
 Page No : 41
 Place : Narayanagiri, Warangal District
 Dynasty :
 Reign of :
 Inscription date : A.D. 1106
 Language : Kannada

This inscription is on a huge boulder with sculptured panels near Elugutta, about two miles towards the west of the village, dated Saka 928, Prabhava. Mentions king Gunagarasa with the epithets of *Rajavidyadhara*, *Tumgavedamga*, and *Ekkalasahara* as belonging to Satyasrayakula. Records the consecration of the deity Mallikarjuna by an official (Aichayya ?) of the king. The inscription is engraved on the top of the panel and repeated again at the bottom.

No. 32

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 33
 Place : Singoor, Andole Taluk, Medak.
 Dynasty :

Reign of :
 Inscription date : 14th May, A.D. 1016
 Language : Kannada.

This inscription is on a slab near the project house. The inscription registers the gift of Siddhaya from the lands measuring Kariyakeyya 13 *mattar*, *Karamba* 5, and one *mattar* of gadde land by Samkeyyanayaka to the god Devayya.

No. 33

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 24 to 25
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1028-29
 Language : Telugu.

It is a hero stone kept in the Museum. States that in S. 950, Vibhava (A. D. 1028-9) Jasinga Vallabha came with his army to conquer Kanna-*nadu*, and in a battle fought at Pebberi, Bikkena pierced an elephant and died. Someone erected a memorial pillar.

No. 34

Reference : Inscriptions of Telangana Nizamabad District
 (Nizamabad & Kamareddy). (2019)
 Page No : 9 to 14
 Place : Bodhan, Bodhan Mandal.
 Dynasty :
 Reign of :
 Inscription date : 5th December A.D. 1041
 Language : Sanskrit.
 Script : Telugu-Kannada.

This inscription is on a stone in front of Hanuman banda in the outskirts of the village. states that Jaina ascetic named “*Ganda Vimukta bhattaraka*”, described as *Triratna and Triakajana*, who was a *disciple of Sri Naganandi bhattaraka*, attained *Nirvana i.e. salvation*.

No. 35

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 55.
 Place : Bodhan, Nizamabad District.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1041
 Language : Sanskrit and Kannada.

This inscription is on pillar no-2 on the top of the fort to the north of the old village, dated Saka 963 (*pavakarasa-nidhi*), Vrisha, Magha su. 10. States that Gandavimukta-bhattaraka, disciple of Naganandi-bhattaraka who was himself a disciple of Nandi Siddhanta Deva attained *samadhi* by *sanyasana* at Bahudhanya-nagara.

No. 36

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 330 to 334.
Place : Kurumiddi.
Dynasty :
Reign of : Srimat Sankarasar.
Inscription date : 19th April, A.D. 1048
Language : Kannada.

This inscription is in the field of Sarpanch. Records the gift of the *agrahara* of *Kurumiddi*, along with its entire revenue, by *Maneverggade Kuchimayya*, at the confluence of the rivers *Godavari* and *Maneru*, for the merit of his parents, while *Sankarasar* was exercising his authority. The record was written by *Pathale karanam* and *Sandhi Vighrahi Bijjaya*. The latter part states that a certain *Mane verggade Kuchimayya* also made a gift.

No. 37

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 77 to 78
Place : Rayaprolu, Gajwel Taluk, Medak.
Dynasty :
Reign of :
Inscription date : 21st April, A.D. 1048.
Language : Kannada.

This village is in Gajwel taluk, Medak district and is situated at a distance of about eight miles from its taluk headquarters. There is a big image of Ganesa outside the village and this inscription is engraved on a stone pillar erected near the Ganesa image.

The language of the inscription is Kannada and it is dated Saka 970 Sarvadhari Vaisakha Sukla 5, Thursday corresponding to A.D. 1048, April 21.

It records the construction of a mandapa to the Vinayaka by Juvvi Reddi son of a certain *gavunda* of the village Ravipolala. He also constructed another mandapa to a hero named Viravisipa Vallabha in the same village. There is no mention of any king who ruled over the region at that period.

(Also)

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 60 to 61
Place : Rayapole, Gazvel Taluk, Medak.

Dynasty :
 Reign of :
 Inscription date : 21st April, A.D. 1048.
 Language : Kannada.

This inscription is on the Dhawaja Stambha slab in front of Ganesa temple. This inscription records the consecration of the god Vinayaka and construction of *Hanumanta* as well as *satra* choultry by Juvvi raddi, son of Huvinagavunda of Ravipola *agrahara*.

No. 38

Reference : Stone Sculptures in the Alampur Museum (2017).
 Page No : 25 to 30
 Place : Alampur Museum, Mahaboobnagar District.
 Dynasty :
 Reign of :
 Inscription date : 21st October, A.D. 1051
 Language : Telugu.

The inscription is in another slab fixed in the Museum and it begins with a reference to the pontifical reign of Panchadasi Hataraka, the *maha sthanadhipati* (the chief priest) of the temple of Brahmesvaradeva, the lord of all the worlds, who manifested himself at Hatampuram (Alampur). Then it proceeds to state that while Trailokyamalladeva (Somesvara I) was ruling the kingdom of the earth, the *Pandita Bhatara* together with his son Pancharasi gifted, in the presence of the servants of Pancharasi-bhatara, to the Chaturjataka ascetic, some land and his house as a *vritti* on S. 973, Khara, Karttika Punpamu (su. 15) Somavara (Monday, 21st October, A.D. 1051; su. 14. expired at 46 and su. 15 commenced). The inscription is written by Gamgayya.

No. 39

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1959-60.
 Page No : 59.
 Place : Alampur, Mahbubnagar District.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1054.
 Language : Kannada.

This inscription is at the left side of the entrance into the *Mahadvarya*. Records a gift of land to copper-smith (*kamsiga*) Nachoja by Somesvarasi-bhattaraka, the *Maha-stanadhipati* of Brahmeswara temple.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 43
 Place : Alampur, Mahaboobnagar District.
 Dynasty :
 Reign of :

Inscription date : 4th February, A.D. 1055.
Language : Kannada.

This inscription is dated S. 976, Jaya, Phalguna su. 5, Saturday, (A.D. 1055, Feb.4). Records a gift of land made by Somesvararasi Bhattaraka *mahasthanapati* of the god Brahmesvara and other temple servants.

No. 40

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 48
Place : Alampur, Mahaboobnagar District.
Dynasty :
Reign of :
Inscription date : 4th February, A.D. 1055.
Language : Telugu and Sanskrit.

This inscription is dated S. 976, Jaya, Phalguna su. 5 Saturday, A.D. 1055, Feb. 4. Registers a gift of land Kasi (ganna ?) Bhoja by Somesvara rasi Bhattaraka, mahasthanapati of the god Brahmesvara.

No. 41

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 75 to 76
Place : Boppanapalli, Zahirabad Taluk, Medak.
Dynasty :
Reign of :
Inscription date : A.D. 1055.
Language : Kannada.

This inscription is on a slab near the Anjaneya temple of the village. The inscription records a gift of *Pannasa* land measuring 3 *martars* under a tank, by the *mahajanas* of Pushpanagara, headed by Irugiseti.

No. 42

Reference : Inscriptions of Andhra Pradesh, Mahabubnagar District.
Volume-I (2003)
Page No : 99
Place : Manthati.
Dynasty :
Reign of : Sankaraganda of Kandura.
Inscription date : A.D. 1058.
Language : Telugu-Kannada.
Script : Telugu-Kannada.

This inscription is on a hill called Bayyanagutta outside the village. Records the installation of God *Bhairava* in *Wanaparthy* by *Attikabbe*, wife of Mesavala *Ketaya mantri*, anakara *Sankaraganda* of *Kanduru*. This is the earliest reference to modern *Wanaparti*.

No. 43

Reference : Department of Archaeology and Museums, Andhra Pradesh.
Annual Report on Epigraphy, 1967
Page No : 131
Place : Nagarkurnool Taluk, Mahbubnagar District.
Dynasty :
Reign of :
Inscription date : 24th December, A.D. 1064.
Language : Kannada.

Begins with the Western Ganga *prasasti* and introduces Chalukya prince Ganga Permanadi Vikramadityadeva and Trailokyamalla Nolamba Permanadi Jayasimghadeva. These (two) Princes, while advancing for the victorious battle with the Cholas, were camping at the *nelavidu* Manchala, with their permission and at the instance of Choudhara Revadihara Bhadiesvara certain chief..... is said to have made through the (above) two princes a gift of the village Pullimjelu to certain Bhimarasi Pandita for maintaining a *chatra* at Srisailam.

No. 44

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
Page No : 90 to 93
Place : Mulugu, Gazvel Taluk, Medak.
Dynasty :
Reign of : Asagarasar, bearing the title *Kollipakeyagova*.
Inscription date : 8th September, A.D. 1065.
Language : Kannada.

This inscription is on a pillar near the Panchayat office. The inscription seems to confer the office of the headmenship on Kati raddi and Mini raddi in the presence of the Mahajanas of Baliya *Molugu-30* falling within Chandanapura-1000 by Raviyaparaja, the ruler. The names of witnesses are mentioned.

No. 45

Reference : Indian Archaeology 1971-1972, A Review.
Page No : 53
Place : Mahbubnagar.
Dynasty :
Reign of :
Inscription date : A.D. 1065.
Language : Telugu and Kannada.

Two inscriptions from Bekkam and Kudavalli are in Kannada and Telugu respectively. The first, engraved on a pillar in the Muktesvara temple and dated Saka 987 (A.D. 1065), records the grant of land to Kasmira pandita to provide for the worship of Cholesvara by Ketarasa and Rajarasa. The second, from Mudavalli, engraved on a pillar in the Sangameswara swamy temple and dated Saka 1322 (A.D. 1400), records the renovation of the *sikhara*, the *mandapa* and the *bhavanti* of the temple. It also refers to the *Sukhamritasripada* and to the *pedda-karanam* of Kamdanavrolu.

No. 46

Reference : Indian Archaeology 1980-1981, A Review.
 Page No : 78
 Place : Mulugu, Medak.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1065.
 Language :

Dated in the Saka year 987, the record refers to *Asgamarasa* with the title *maha-mandalesvara*.

No. 47

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 56.
 Place : Bodhan, Nizamabad District.
 Dynasty :
 Reign of :
 Inscription date : 8th September, A.D. 1072.
 Language : Sanskrit and Kannada.

This inscription is on a pillar on the top of the fort to the north of the old village. Records the death (through *samadhi*) at Bodhana of the teacher Chandraprabh-acharya who has been eulogised.

No. 48

Reference : Archaeological survey of India, Annual Report on
 Indian Epigraphy for 1961-62.
 Page No : 52
 Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1074
 Language : Kannada.

This inscription is on the pillar dug out from the main street in the village, dated S. 996, Ananda, Uttarayana samkranti (A.D. 1074). Registers a gift of one *matter* of land to the

brahmana Surayya by *mahamandalesvara* Sangamarasa who bears among others the epithet *Lattalurpuravaresvara*.

No. 49

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1961-62.
Page No : 49.
Place : Kolanupaka, Bhuvanagiri Taluk, Nalgonda District.
Dynasty :
Reign of :
Inscription date : 8th May, A.D. 1077.
Language : Kannada.

This inscription is on a pillar in the museum within the compound of the Somesvara temple. Records a gift of forty sheep for a perpetual lamp to god Somesvaradeva of Kollipake by Eruva Tondarasa, De[ma]rasa and Kamana.

No. 50

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 70 to 71
Place : Utturu, Nalgonda.
Dynasty :
Reign of :
Inscription date : A.D. 1087.
Language : Telugu.

Uttur village is about 16 miles from Devarakonda on the road to Nalgonda. It is in Miryalaguda taluk, Nalgonda district. The exact location of this inscription is not known, as these estampages (term used in epigraphy) are selected from the old stock.

This inscription is in Telugu poetry containing an Utpalamala, a Champakamala and a Mattebha. It is dated after the expiry of 1008 Saka years corresponding to A.D. 1087. Other particulars regarding cyclic year and the day are not mentioned.

It records a gift of seven putlu (plural form of *putti*) of land to Gamgarasi Pandita by Malla of the Matturi family. He also grants one Khanduvu of land for the burning of a perpetual lamp (probably to God Mallesa) and two *marturs* of land for the oblations to Mallesa. The donor Malla has an epithet '*Bharata vira pratapa*' which may mean that he is as valorous as the heroes of Mahabharata. The last portion in prose records some lands to Samka deva and Uttareswara devara. The usual imprecatory verses beginning with *svadattam* etc.. at the end are missing.

The donors in the following two inscriptions also belong to the same Matturi family and the occasion of the grant in all the three cases is a solar eclipse. Other particulars regarding the date are not given in any of the three. But the year in the following two is A.D. 1089 whereas the present one is dated A.D. 1087.

The importance of this inscription is that it is composed in Telugu verse within a period of one generation to the famous Nannaya (about A.D. 1050).

No. 51

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 326 to 327
Place : Utukuru.
Dynasty :
Reign of :
Inscription date : A.D. 1089.
Language : Telugu and Kannada.

This inscription is copied from Gollagunta near Utukuru. It records the gift of a grove in Gollagunta and some land to certain Kesavabhatu by Matturi Prola-nayaka. The gift was made at Mallikarjuna, Sri Parvata on the occasion of the solar eclipse. The last lines seem to contain a Telugu verse in Kanda metre.

(Also)

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 72
Place : Utturu, Nalgonda.
Dynasty :
Reign of :
Inscription date : A.D. 1089.
Language : Telugu.

This and the following one are copied from Gollagunta which is adjacent to Utturu Village. The inscription is in Telugu prose and dated Saka 1011 which corresponds to A.D. 1089. It records a gift of Gollanigunta to Kesava Bhatta on the occasion of Solar eclipse by Prola Nayaka. It also states that Mallaya Prola granted some land and *duba kunta* which might be a small tank to the same donee on the same occasion. The two grants were made at Mallikarjunam which might be Srisailam, when the donors visited the place on pilgrimage. The latter one *i.e.*, Mallaya Prola might be the son of Mallaya of another inscription from the same place.

No. 52

Reference : Select Epigraphs of Andhra Pradesh by P.V.P. Sastry, 1965.
Page No : 72 to 73
Place : Utturu, Nalgonda.
Dynasty :
Reign of :
Inscription date : A.D. 1089.
Language : Telugu.

This inscription in Telugu prose is dated Saka 1011 (A.D. 1089). It records a gift of some land and duba kunta, probably a small tank, to Kesava Bhatta on the occasion of a Solar eclipse by Matturi Sabbingyaka. The grant was made at Eleswaram. Sabbinayaka might have visited Eleswaram on pilgrimage at the time of the solar eclipse and performed this religious charity at that holy place.

This Sabbinayaka also might have had some relation with Mattūri Mallaya of the inscription from Punnavolu, Warangal District.

No. 53

Reference : Inscriptions of Andhra Pradesh, Medak District (2001)
 Page No : 212 to 213
 Place : Minpur, Andole Taluk, Medak.
 Dynasty :
 Reign of :
 Inscription date : 10th-11th century A.D.
 Language : Sanskrit and Nagari.

This inscription is on a broken slab behind shiva temple. The inscription is fragmentary and seems to record the gift of certain land, as per the *rajamana*, yielding one *gadya* as *siddhaya* to the god *Gavarisvara* for meeting the expenses of students residing in the *matha* of the temple.

No. 54

Reference : Indian Archaeology 1987-1988, A Review.
 Page No : 117
 Place : Nagireddi-Palle, Nalgonda.
 Dynasty :
 Reign of :
 Inscription date : 11th century A.D.
 Language : Kannada.

This inscription is in Kannada script and language and records the gift of 50 *manors* of land, measured by the *rajamana*, by one named Bureyarasa, son of the lady Vijayakabbe of Pulakaturu. It is dated to the eleventh century A.D.

No. 55

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-I (1992).
 Page No : 38 to 40
 Place : Tummalagudem, Ramannapet Taluk.
 Dynasty :
 Reign of :
 Inscription date : 11th century.
 Language : Telugu and Kannada.

This inscription is on four sides of a stone pillar of the ruined temple near Indrapalagutta. Third side is not copied, it is touching the wall.

It is registered as a gift of some wetland by a certain Mahasamantadhipati Sankaragandarasa, who bears the title Rattarameru, to the Jayadhira Jinalaya. He seems to be identical with his name sake mentioned in the undated Akunuru epigraph who stated be governing Kollipakanadu-20000 (Ins. of A. P. Warangal Dist. No. 3 and the unpublished epigraph unearthed recently at Kadivendi, both in Jangaon Taluk).

No. 56

Reference : Andhra Pradesh Archaeology A Review 1987-2001. (2002)
 Page No : 100.
 Place : Bhimgal, Nizamabad District.
 Dynasty : Western Chalukya of Kalyana.
 Reign of :
 Inscription date : 30th March, A.D. 1105.
 Language : Telugu and Kannada.

Begins with the asusual prasasti of the Western Chalukyas, followed by the mention of a certain *maha mandalesvara Malla* rasa, whose subordinate was perggada *Nagavarma*, who at the time of consecrating the Gods *Rudresvara* and *Kesava*, endowed the lands measuring 2 mas, towards the *naivedya* (daily offering) in the tank of *Kavana*, and some garden land towards the daily puja and other services such as dance, music and other instruments.

No. 57

Reference : Inscriptions of Warangal District (Reprint 2016)
 Page No : 55 to 60
 Place : Medapalli, Narsampet Taluk.
 Dynasty :
 Reign of : Medaraja.
 Inscription date : 12th December, A.D. 1112.
 Language : Telugu, Sanskrit and Kannada.

This inscription is on a pillar on the tank bund. Fragmentary. The inscription is in three languages Kannada, Sanskrit and Telugu. It is through but in verse with the exception of the word '*svasti*' at the beginning of the Sanskrit version, and a short Telugu passage registering the gift of two *martars* of land to the mason Parvatoju. It is dated *Mantri-vara* ba. 7, Margasirsha, Nandana, and in chronogram corresponding to S.1034. (=Thursday 12th December, A.D. 1112), and registers the gift of land to the temples of Achesvara and Vishnudeva built by Achana *Peggada* (Achi-*raja*, Aditya-*mantri*), son of Vamadeva of Vaji-*kula* and Srivatsa-*gotra* in the village of Aditya Palli (Achasamudra) by the command of his master Jagga-*bhupala*, son of Medaraja, a descendant of Madhavavarman who is said to have possessed a crore of horses and numberless foot soldiers. In the Sanskrit part of the inscription, Medaraja is referred to as *Maninagapuradhiraja*. In the Kannada part, it is stated that 7 *nivartanas* were gifted to the temples of Acheśvara and Vishnudeva and 15 *martars* to brahmins but in the Sanskrit part a gift of 25 *nivartanas* by the royal standard was recorded for

the offerings and conducting repairs in the said temples and some *nivartanas* (number lost) to brahmanas.

No. 58

Reference : Indian Archaeology 1993-1994, A Review.
 Page No : 123
 Place : Hyderabad.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1115
 Language :

Of these a set of copper plates is date Saka 1037 (A.D. 1115) and registers the royal grant of a tax-free village named Bantipalli in Pedda-Kottamma-vishaya to one Revana, son of Ketama-nayaka and Prolama, for the merit of his parents and his own self. The charter was composed by *Bhatta Nachana-Sarma*.

No. 59

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
 Volume-II (1994).
 Page No : 226
 Place : Yeleswaram.
 Dynasty :
 Reign of :
 Inscription date : 31st January A.D. 1116.
 Language : Telugu.

States that, Aravelli Malla who obtained the insignia of royalty as a consequence of his victory in the battle fields, made a gift on the occasion of lunar eclipse in the month of Magha of the Saka year, 1037 (no lunar eclipse in the month of Magha) presented two lamps and the village of Gramulapadu to the god Elesvara, the lord of the three worlds.

No. 60

Reference : Indian Archaeology 1993-1994, A Review.
 Page No : 123
 Place : Hyderabad.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1117
 Language :

Another set, dated Saka 1039 (A.D. 1117), registers the royal grant of a village named Kundigrama in Panchali-*vishaya* to a Brahmana (name not clear) of Sisila-*gotra* by the king for the merit of his parents and his own self.

No. 61

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 25 to 27
Place : Materu, Khammamet (Khammam) District.
Dynasty :
Reign of :
Inscription date : 4th March, A.D.1120
Language : Telugu.

The Telugu inscription is on a stone in front of the Gopalaswamy temple and records the gift of lands for offerings etc., to the temples of Mahadeva, Vinayaka and Kesavadeva, consecrated by Mahasamanta Vemabola Boddama-Mallenayaka, the servant (*bantu*) of Mahamandalesvara Kakatiya Prolaraja on Vaddvaru *su* 3, of Chaitra in the year Sarvari, corresponding to the Saka year 1042= Thursday 4 March A.D. 1120.

(Also)

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 90
Place : Matedu, Warangal District.
Dynasty :
Reign of :
Inscription date : A.D. 1120
Language : Telugu.

This inscription is on a stone in front of Vishnu temple, dated S. 1042. Records the gifts of lands to the god Mahadeva, Aditya, Narayana and Vinayaka and the grants to ascetics.

(Also)

Reference : A Corpus of Inscriptions in the Telangana Districts of Andhra Pradesh.
Part III, 1956.
Page No : 141 to 142
Place : Matedu, Warangal District.
Dynasty :
Reign of :
Inscription date : A.D. 1120.
Language : Telugu.

This inscription is inscribed in Telugu prose on a single enclosure dedicated to Siva and Vishnu temples represently. Inscription is on a rock pillar.

Neither donor's name nor the king's name is mentioned; but it records gifts of various pieces of land near Mallasamudram for the different deities Mahadevara, Aditya-devara, Narayana-devara and Vinayaka in Saka 1042.

No. 62

Reference : Inscriptions of Andhra Pradesh, Nalgonda District
Volume-I (1992).
Page No : 328 and 329
Place : Medlacheru, Huzurnagar Taluk.
Dynasty :
Reign of :
Inscription date : A.D. 1120-21.
Language : Sanskrit.

This inscription is on the ceiling of the (temple ?) near Patakota. The record seems to have been partly built in. It is in Sanskrit verse. Contains the names of devotees named Malla, Benna and Pota of Maphalya-gotra and Apastamba-sutra stated to be the sons of Neravodagamda and his wife Darambika. Benna, of the three brothers, is said to have constructed (.....).

No. 63

Reference : A Catalogue of Inscriptions copied upto 1964.
Page No : 149 and 150.
Place : Yeleswaram, Nalgonda District.
Dynasty :
Reign of :
Inscription date : 28th June, A.D. 1121.
Language :

This inscription is on Khazana building museum, dated C.V E. 33, [A D. 1110], Plava, Ashada, su. 11, Thursday [June 28, A.D. 1121]. Records a gift of the village Koduru to the god Yeleswara Deva by *Mahamandalesvara* Kanduri Gokarna Deva Choda *Maharaja* of the Karikala dynasty, and who was the ruler of Kolurpuravara. Two more inscriptions are found on the same stone and they are dated S 1179, Pingala and S 705 Kilaka which are very doubtful. Contents not clear.

No. 64

Reference : Archaeological survey of India, Annual Report on
Indian Epigraphy for 1986-87.
Page No : 44 and 45.
Place : Govindapur, Narsampet Taluk, Warangal District.
Dynasty :
Reign of :
Inscription date : 11th February, A.D. 1122.
Language : Telugu and Sanskrit.

This inscription is on a stone pillar erected in the tank called Komaticheruvu. Built in. Traces the genealogy of the chiefs Meda and Gunda belonging to Madhavavarmman's family and introduces Nagadeva, the minister of Gunda. States that Nagadeva was described as the follower of Meghachandra Siddhanta Deva, a Jaina pontiff of Krandrgana and Meshapashana-gaccha who constructed the temple of Parsva Jinesvara and donated gift of lands with the consent of Medaraja. It also records the gift of lands by the merchants belonging to Vaji-kula of Sanagara.

(Also)

Reference	: Inscriptions of Warangal District (Reprint 2016)
Page No	: 71 to 75
Place	: Govindapuram, Narsampet Taluk, Warangal District.
Dynasty	:
Reign of	: Medaraja
Inscription date	: A.D.1122
Language	: Telugu.

This inscription is on a stone pillar erected in the tank called as Komati Cheruvu. Begins with invocation to the Jina and introduces Madhava Chakravartin who is credited as the acquirer of a great army consisting of eight thousands of elephants, ten crores of horses and innumerable infantry, all with the mercy of the Jaina goddess Yakshesvari. In that line (of Madhavachakravartin) was born the king Durga whose son was Meda. The latter's son was Jagga-dharadhinatha. He had two sons Meda (II) and Gunda. The latter's minister was Nagaraja whose parents were Durga-sachiva and Jakkamamba. A description of his preceptor's genealogy is given. Bhalachandra was the first member of this Jaina ascetic line. His disciple was Meghachandra Bhattaraka. Padmanandi was his disciple whose spiritual descendant was Meghachandra Siddhantadeva of *Kranurgana* and *Meshapashana gachchha*. Nagaraja the minister of Gundaraja was the disciple of the last Jaina ascetic. In the Saka year 1043, corresponding to Plava, Phalguna sukla 3, Saurivara (Sunday?) Nagadeva installed the image of Parsva Jinesvara, constructed a temple and endowed it with some tanks, with the permission of Medaraja. Some horse dealers are also said to have gifted one pair of China (silk clothes) per each horse to the god.

Medaraja too, is said to have made a gift of some land to the god on the occasion of Uttarayana-Samkranti. On another occasion of a solar eclipse, Meda and Gundaraja have together granted some land to the god and the *basadi* for the merit of their father Jaggaraja. Some other grants to the same deity by the nephew of Nagaraja and the merchants of Sanagaram who belonged to Vaji-kula (horse dealers) are also recorded in the last Telugu verses.

[L1. 4-6.] (Gokarna) washed the feet of his (Bhimana's) son Doddabayabhatlu, and gave away pouring water, the lordship of Addaluru of 70 *badi* of Amanikallu with the *asta-bhoga* rights.

[Vv. 1-2.] [These are the usual imprecatory Verses.]

Contents and Remarks

This inscription is inscribed on a broken stone pillar now in the Hyderabad Museum. Records that Maha-mandalesvara Gokarna-Coda (i) washed the feet of Gavaliya Bhimana Peggada, son-in-law of Kamana Peggada and gave away the lordship of Maduvulu of 30 *badi* Kukkudamu; (ii) and also washed the feet of Bhimana's son Doddaya-bhatlu, and gave away the lordship of Addaluru of 70 *badi* of Amanakallu. These two gifts were in *asta-bhoga* form of tenure.

No. 65

Reference	: Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.
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Page No : 94 to 95 and 191 to 192.
 Place : Panugal, Nalgonda District.
 Dynasty :
 Reign of :
 Inscription date : 10th March, A.D. 1122.
 Language : Telugu.

Translation

[Lines 1-4.] Hail ! in the Calukya-Vikrama year 1043, (being the cyclic) year Subhakrt, in the month of Phalguna, on Amavasya, on Friday, on the occasion of the Solar Eclipse, the glorious Maha-mandalesvara king Gokarna-Coda, washed the feet of Gavaliya Bhimana Peggada, son-in-law of Kammana-peggada, and gave away after pouring water (i.e. in the formal way), the lordship of Maduvulu of 30 *badi* of Kuk kudamu with the *asta-bhoga* rights.

No. 66

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 66.
 Place : Panugallu, Nalgonda District.
 Dynasty :
 Reign of :
 Inscription date : 11th August, A.D. 1124.
 Language : Telugu and Sanskrit.

This inscription is on a stone lying in Pacchala Somesvara temple. Dated S. 1046. Krodhi, Solar eclipse (A.D. 1124, August 11, Monday). Damaged. The first portion records the grant of an *agrahara* called choda Bhima Narayanapura for the merit of Bhima by his mother Mailamba to 108 Brahmins. She had three sons Udayaditya, Bhima and Gokarna. Some of the units of measurements mentioned here are interesting. eg. *nibarava*, *gidda*, *mopu*, *peruka* and *visya*.

(Also)

Reference : Corpus of Inscriptions in the Telingana Districts of H.E.H. the Nizam's Dominions, Part- II, 2017.
 Page No : 105 to 109 and 193.
 Place : Panugal, Nalgonda District.
 Dynasty :
 Reign of :
 Inscription date : 11th August, A.D. 1124
 Language : Telugu and Sanskrit.

Translation

I SIDE

[Verse 1.] [In this verse a certain king is mentioned whose name is lost. His wife's name is given as Bedaga; and of these two was born, as Goddess Parvati of Himavan and Mena, a daughter named Mailambika]

[V. 2.] That Mailamamba was the wife of the king..... As Lakshmi is the wife of Purusottama, -(Mailamamba) who was the birth-place of fame, (who was) the one revered person in all the world, and who was maintaining the world by her graciousness.

[V. 3.] Which Mailamba was always considered as a goddess of speech by learned men, as one who worshipped her lord as God by god women-folk, as their family-deity by her servants and as the presiding deity of the *kalpa* trees by the army of those supplicants who took refuge under her.

[V. 4.] Which Mailamba, the pearl-jewel adoring the world of the mothers of warriors of the whole world gave birth to three sons teaching *dharma* like the three Vedas, the support of the whole humanity like the three worlds (?), with shining brilliance like the three sacred fires and restored to by (all), even as the three *purus-arthas*, (namely) *dharma*, *artha*, and *kama*.

[V. 5.] (They were) king Udayaditya of a form resembling that of the sun with bolt-like arms.... And the foremost among warriors, king Bhima who won his enemies by his terrible valour, and king Gokarna who was a Karna by virtue of the riches which he gave away and who was of a conduct that could be extolled by people.

[V. 6.] Of them, like Bhima of the Pandavas, Bhima was famed in all quarters by virtue of his great strength of arms; and since the moon of his fame was in full orbit for all time, all the nights were of the form of full-moon nights.

[V. 7-8.] In Saka (year denoted by the words) tarka, ocean, and direction (i.e. 1046), (being the cyclic) year Krodhi, on a Solar eclipse day, that named Coda-Bhima-Narayana-pura, revered by all people, to a hundred and eight brahmins, with all the eight enjoyables, to stand till the moon, the sun and the stars.

[V. 9.] In the same year in (the *agrahara*) named Coda-Bhima-Narayana-pura.....

II SIDE

[L1. 24-43.] salt one (?) *nibarava*, $\frac{1}{4}$; for a cart of colam *pa* $2\frac{1}{2}$, *gidda* 1 and for one *peruka* *vi* 2 *ku* 1; paddy *nibarava* $\frac{1}{4}$; for a *peruka*, leaves *ru* $2\frac{1}{2}$ and leaf bundles; for one small-bundle (*mopu*), *pa* 2 and leaf-bundles 2; for one cart-load of areca-nut, 8 *ru* and 500 areca-nuts; for a *peruka*, 4 *ru* and 200 areca-nuts; for a cart of pepper, 6 *ru* 1 *gidda*, for a *peruka* 3 *ru* 2 *ku*; for a cart-load of ginger $2\frac{1}{2}$ *ru* and 2 *visayas*, for 1 *Peruka* 1 *ru* and 1 *visya*; for turmeric, cotton, and jaggery (sugar) *nibarava* $\frac{1}{4}$; saris,.... For one sari $2\frac{1}{2}$ *ru*; for.....*nibarava*; any one who brings and hides jaggery in this town shall give the duty ; *siddhayamu* of shops, for each house 5 *ru*; for God for *kanuka* from each house 2 *pa*; half of Sami-Setti tank to the god, and half to the people; in Panugal 40 *ghada-patlu* of *dala-vritti* is the previous *vritti* of the *sutradharas* (sculptors ?) brought up by (?) Brammoju ; in Kasya-palli and in Panugal, 20 *ghada-putlu* of *dalavritti*; 4 *ghada-maruturu* behind Bhima-samudram; 4 *ghada-maruturus* behind Coda-samudram.

III SIDE

[L1. 44-53] Narayana-bhatlu.....God.....for Bhaskata bhatlu and Somesvara-bhatt-opadhyaya.....*vrittis*; 2 *vrittis* of waste land for Appana-bhatlu; in god's share, for god's personal enjoyment 10 *gal-putlu* and 5 *kal-maruturu*; for the priest (*pujari*) 4 *gal-putlu* and *kal-maruturu*; the balance after deducting this from god's share (to be utilised for ?) vocal music, instrumental music, dancing, incense, garlands, conch blower and etc.....I *galputti* for the *muppe* who chiselled the letters written in these two statements.

[Vv. 10-13] [These are the usual imprecatory verses.]

Contents and Remarks

This inscription is inscribed on a stone pillar lying in the courtyard of the Nalla-gudi or Pacchala Somesvara-gudi. The inscription is badly damaged and it is not clear whether it is all one inscription or more than one. The first side records the grant of an *agrahara* called Coda-Bhima-Nayanapura for the merit of Bhima (Telugu-Coda ?) by his mother Mailamba to 108 brahmins. Mailamba had three sons, Udayaditya, Bhima and Gokarna. The second side records a list of the dues for some God or other. Some of the units of measurement and reclining mentioned here are interesting, e.g. *nibarava*, *gidda*, *mopu*, *peruka*, and *visya*. A few abbreviations are also used (e.g. *pa* and *ru*); but their significance is not known. While recording the gift of half of Sami-setti tank to the god and half to the people, the previous *vrttis* are also mentioned, e.g.. 40 *ghada putlu* of *dala-vrtti* belongs to the *sutra-dharas*. A few unit measures of land are introduced in the term *ghada-putlu* and the analogous term *ghada-maruturu*. Besides a village called Kasya-palli, two tanks Coda-samudram and Bhima-samudram are also mentioned. The third side gives the details of a grant of land to a temple. 10 *galputlu kalmaruturu* was assigned for the god's personal enjoyment, 1 *kalmaruturu* for the *Pujari* (the priest), and the balance for vocal music, instrumental music, dancing, garlands, etc. 1 *galputti* was set apart for the person who chiselled the letters of the inscriptions on the rock.

No. 67

Reference : A Catalogue of Inscriptions copied upto 1964.
 Page No : 150
 Place : Yeleswaram, Nalgonda District.
 Dynasty :
 Reign of :
 Inscription date : 10th January, A.D. 1126.
 Language :

This inscription is in the office, dated S. 1047, Magha su 15, A.D. 1126 [Jan. 10 Sunday]. This is also a broken piece. Records a gift of some land in the village of Gramulapadu by Arvelli Malla for maintaining a pair of lamps in the temple of Yelesvara Deva, on the occasion of a lunar eclipse.

No. 68

Reference : Indian Archaeology 1988-1989, A Review.
 Page No : 92
 Place : State Museum, Hyderabad.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1127.
 Language : Telugu-Kannada.

This is a copper plate of Anantavarma Chodaganga, dated S 1049 in Telugu language and Telugu-Kannada script, records the grant of Kolaramu village to the military general Gangana of the Ayya family for his outstanding military service.

No. 69

Reference : Indian Archaeology 1959-1960, A Review.
 Page No : 53
 Place : Pratapagiri, Karimnagar.
 Dynasty :
 Reign of :
 Inscription date : A.D. 1128.
 Language :

Engraved on a stone built into the wall of the main entrance of the front in the village, the record states that Muchchanayaka, who bore epithets like *Gandagopala*, *Kanchiraksha-palaka*, *Chola-rajyasthanacharya*, *Pandya-mano-vibhala*, *Chera-mano-bhayankara*, etc., caused the front to be built in the year Kilaka which, on palaeographical grounds, may be supposed to correspond to A.D. 1128.

.....

Plates of the Inscriptions

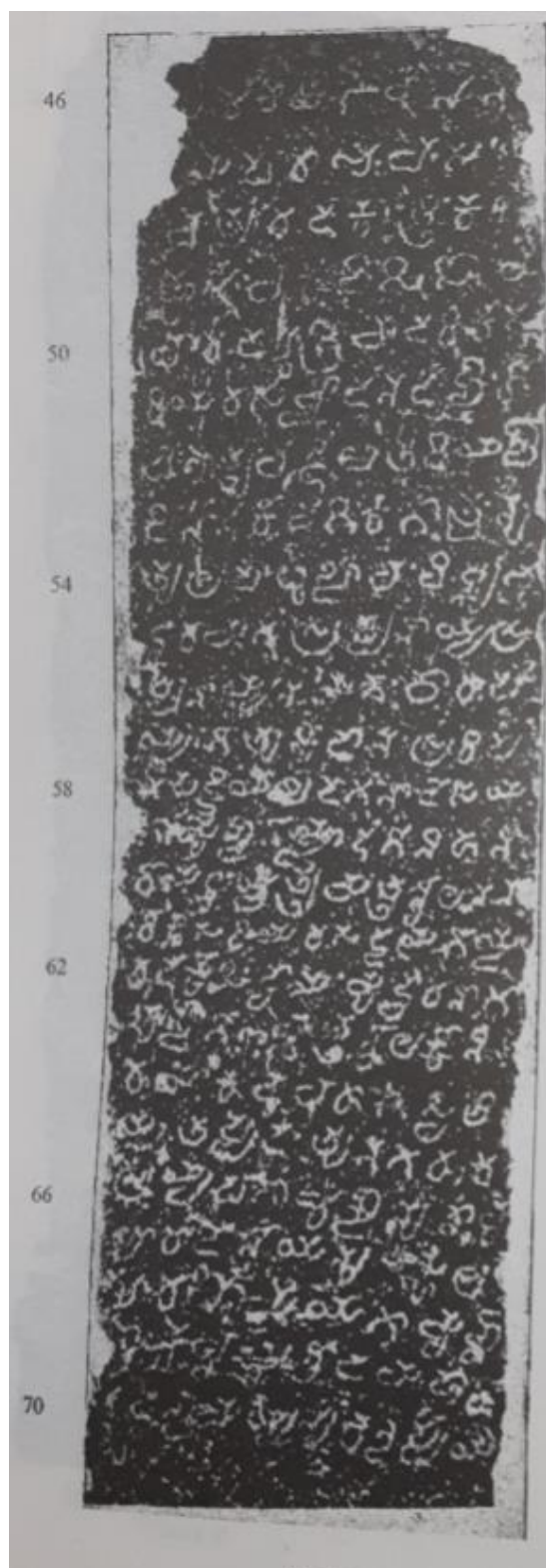
Plate-I (Karimnagar Inscription of Arikesarin II) Inscription No-2

First Side

Second Side



Third Side



Fourth Side

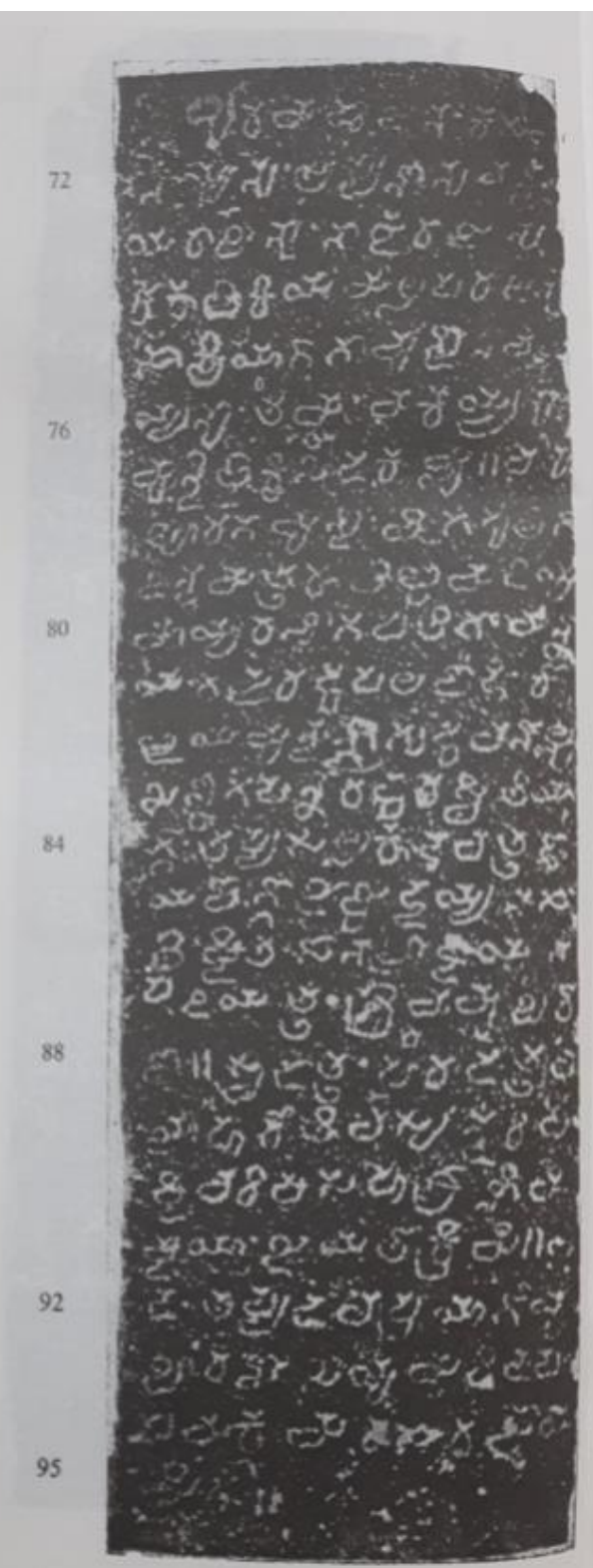
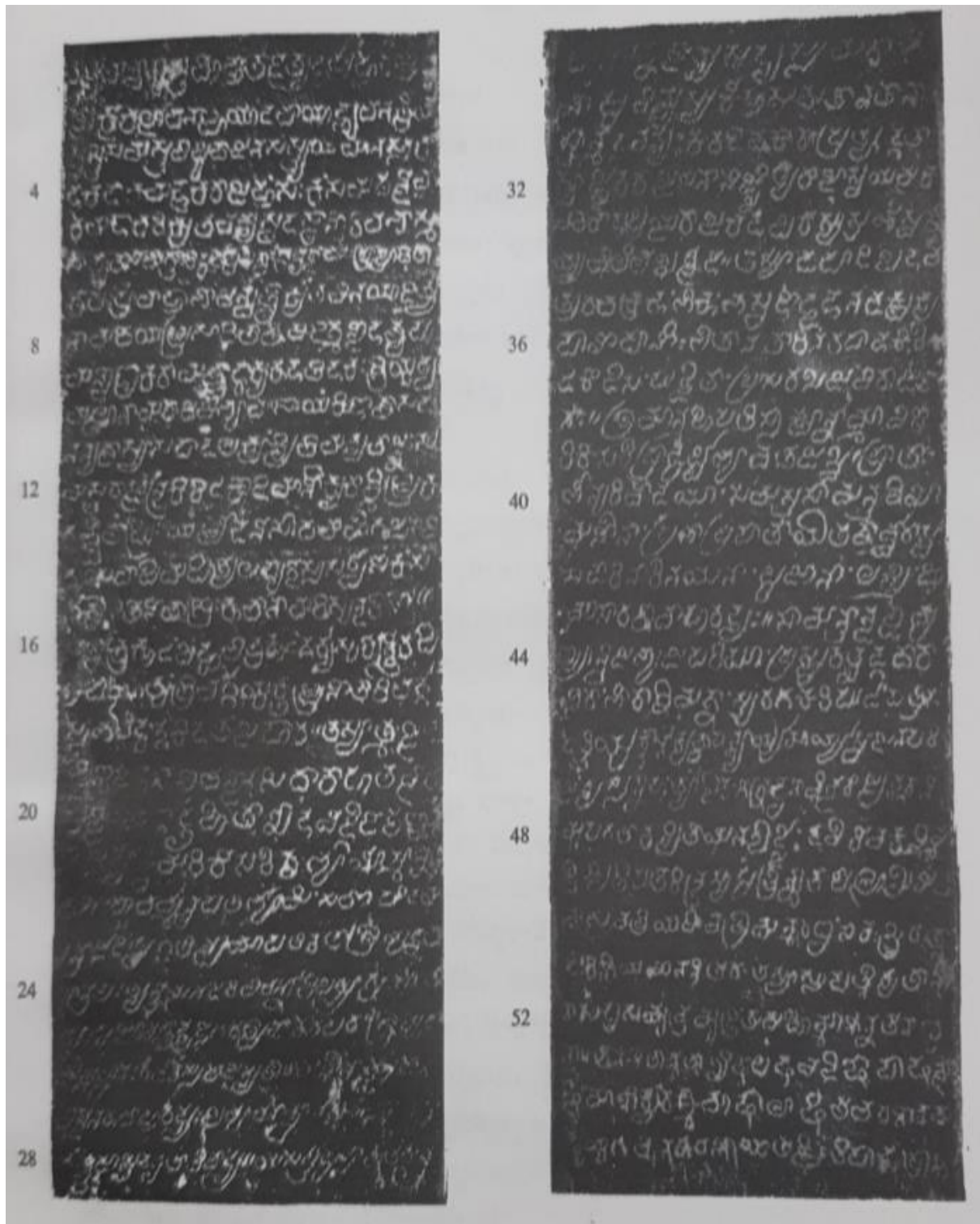


Plate-2 (Lemulavada Inscription of Arikesarin II) Inscription No-3

First Side

Second Side



Third Side

Fourth Side

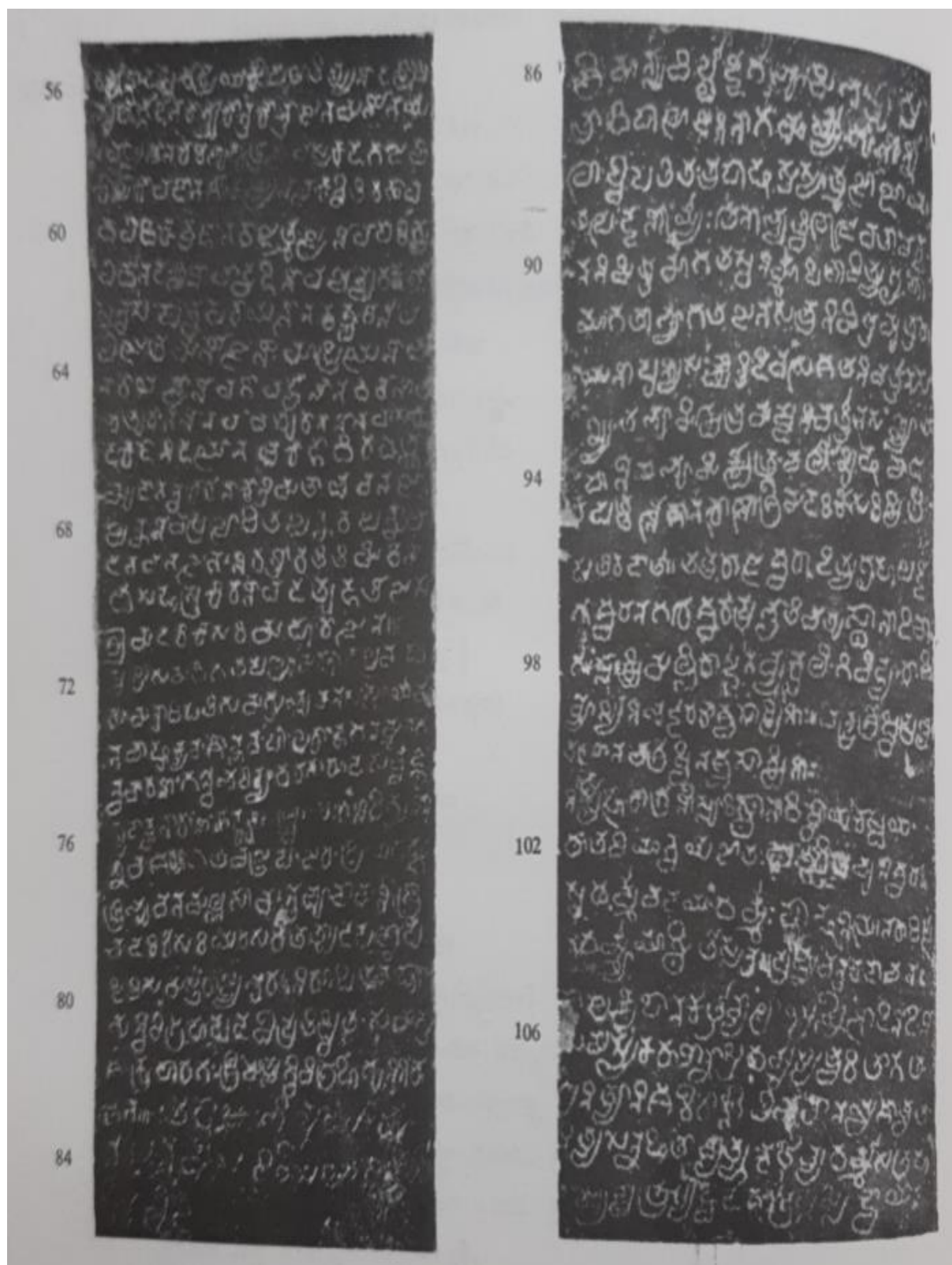
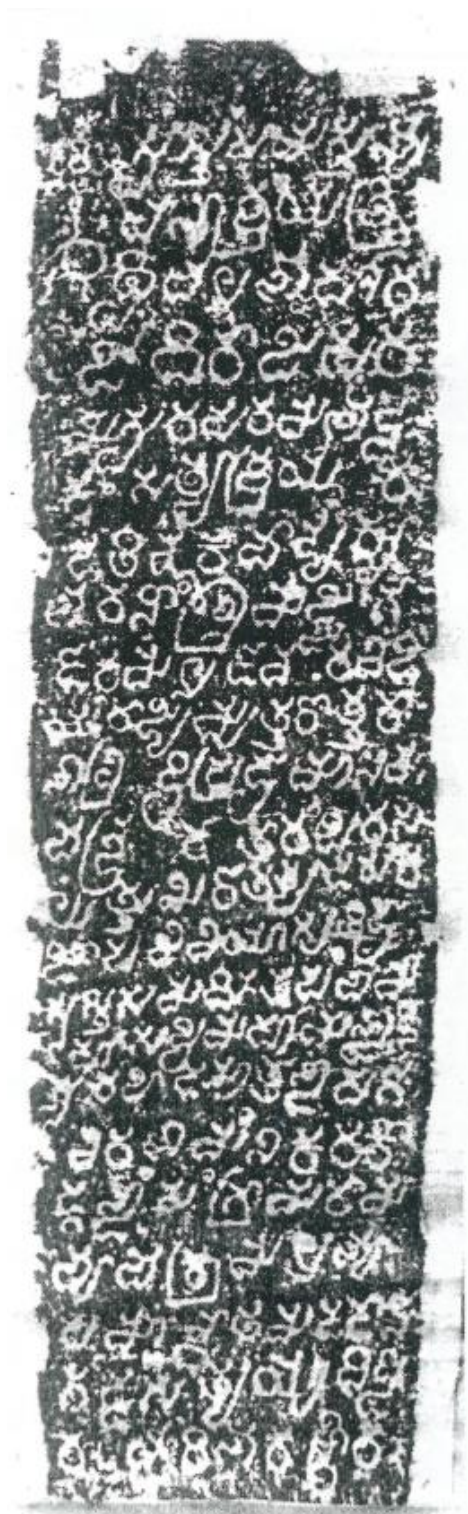
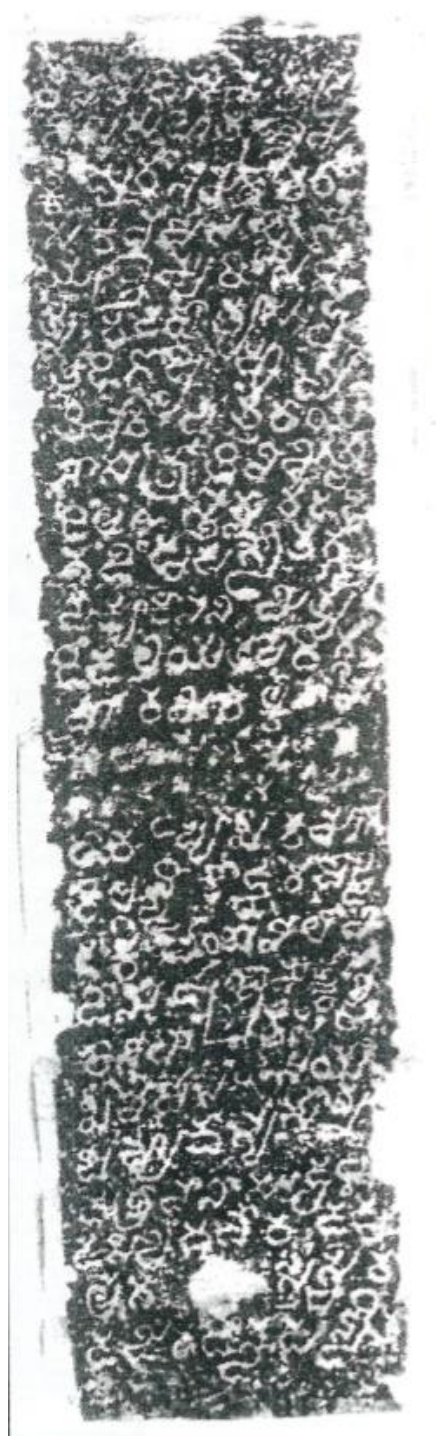


Plate No-3 (Malleswaram Inscription of Jagadekamalla I) Inscription No-53

First Side



Second Side



Third Side



**Plate No-4 (Kurmiddi Inscription of Trailokyamalla Someswara I)
Inscription No-76**



Plate no-5 (Ramarajupalli Inscription of Somesvara I) Inscription No-89

First Side



Second Side



Plate-6 (Bodhan Inscription of Trilokyamalladeva of Western Chalukyas of Kalyana) Inscription No: 112

First Side



Second Side



Third Side



Fourth Side



Plate No-7 (Kosigi Inscriptions of Trailokyamalla Somesvara I) Inscription No- 134

First Side



Second Side



Third Side



Fourth Side



Plate-8 (Bodhan Inscription of Bhuvanaikamalladeva (Somesvara-II) of Western Chalukyas of Kalyana) Inscription no: 171

First Side



Second Side



Third Side

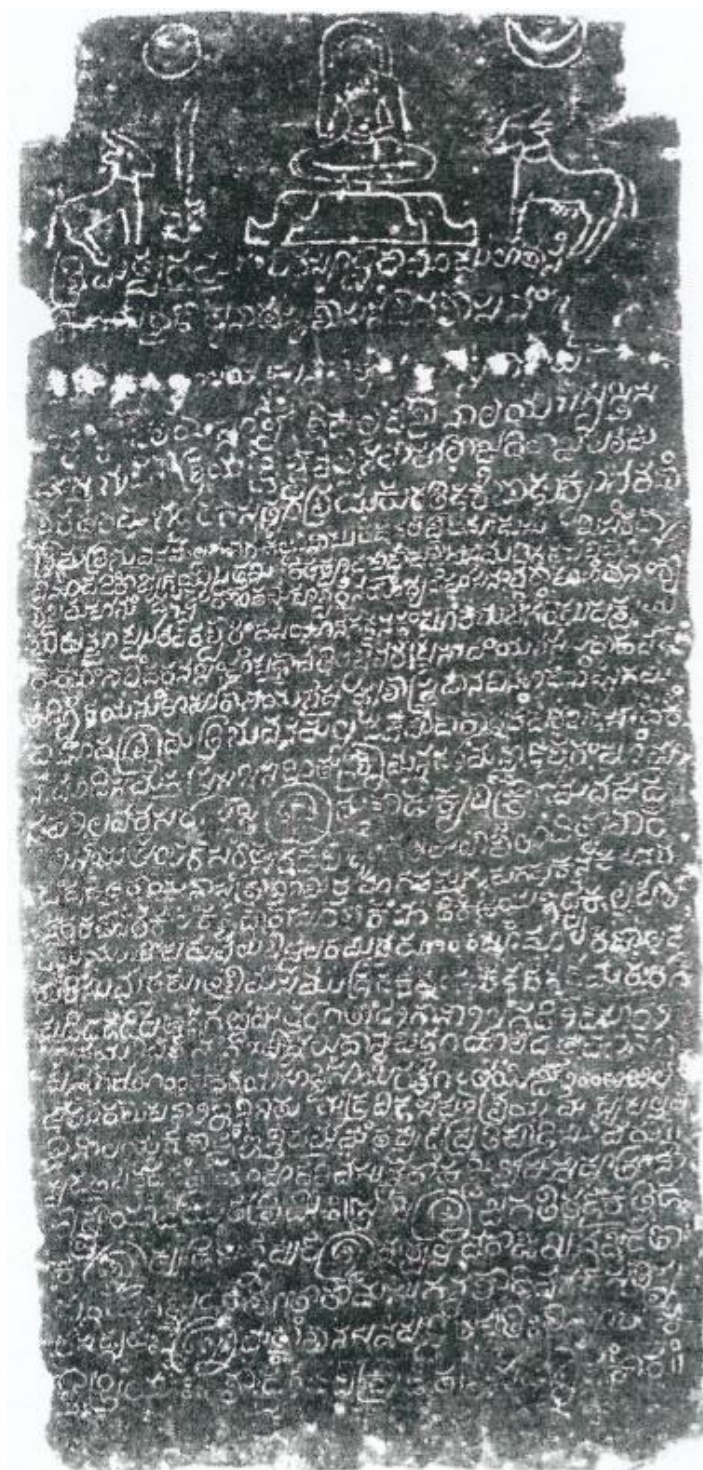


Fourth Side

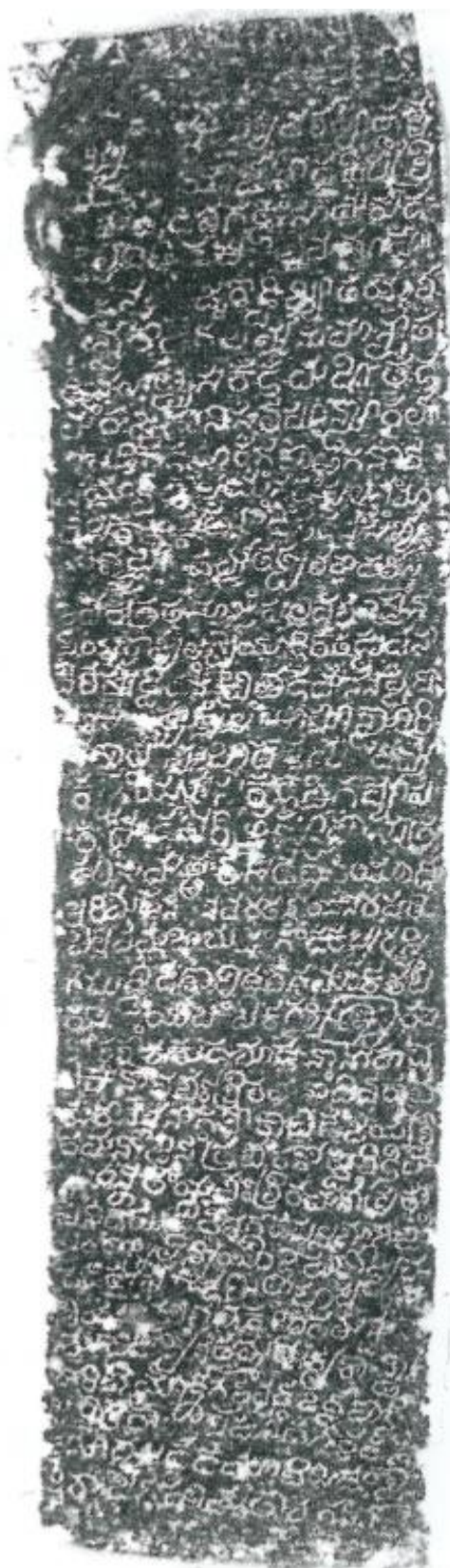


**Plate No-9 (Puduru Inscription of Tribhuvanamalla Vikramaditya VI)
Inscription No-220**

First Side



Second Side

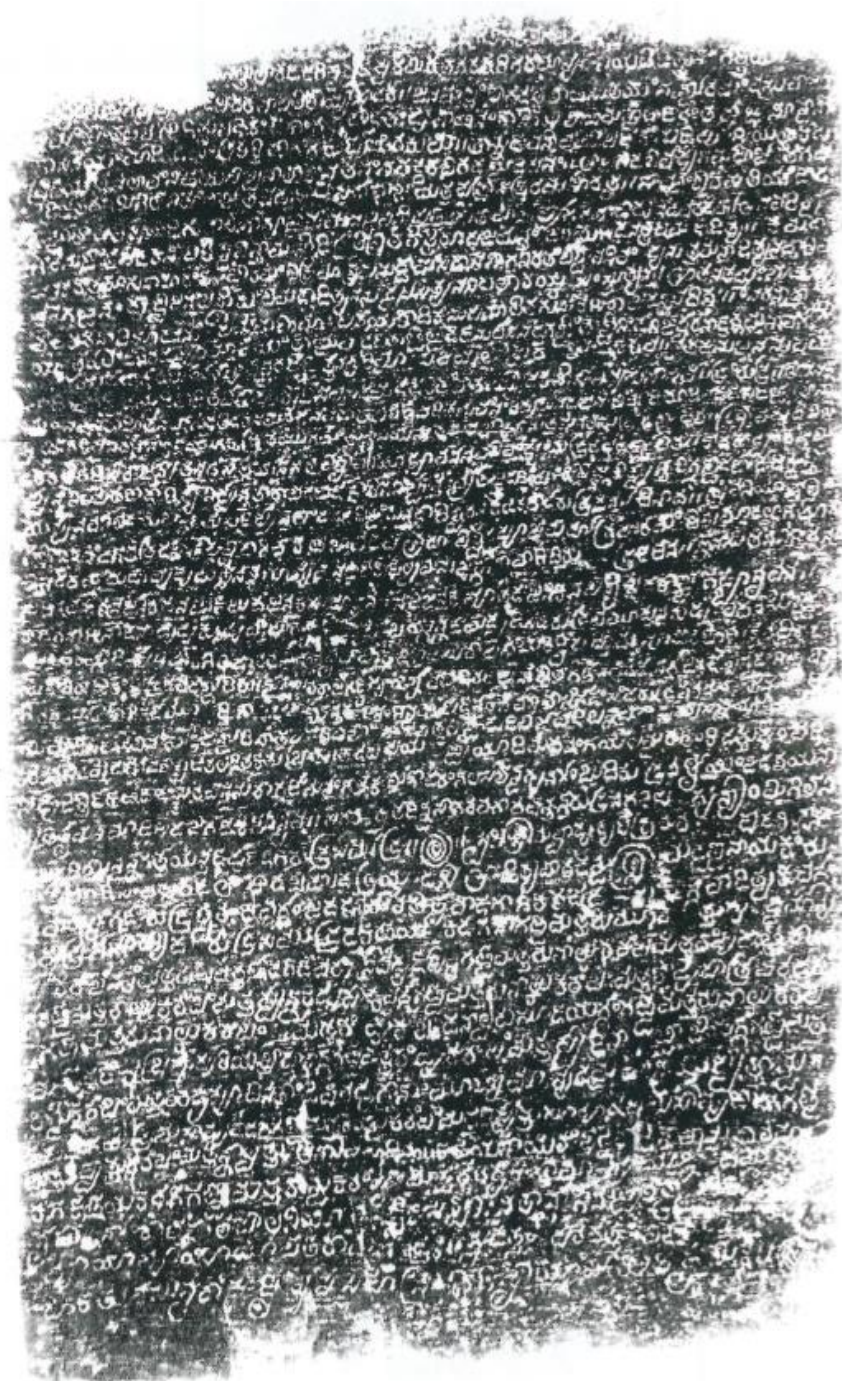


Third Side



**Plate No-10 (Polepalli Inscription of Tribhuvanamalla Vikramaditya VI) Inscription
No-264**

First Side



Second Side

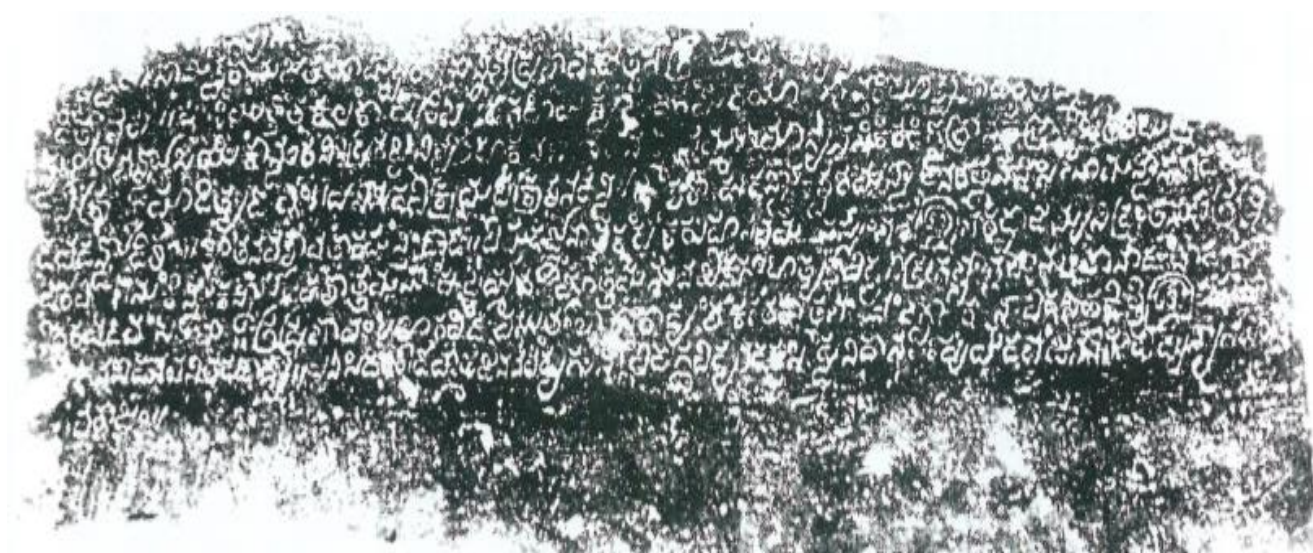
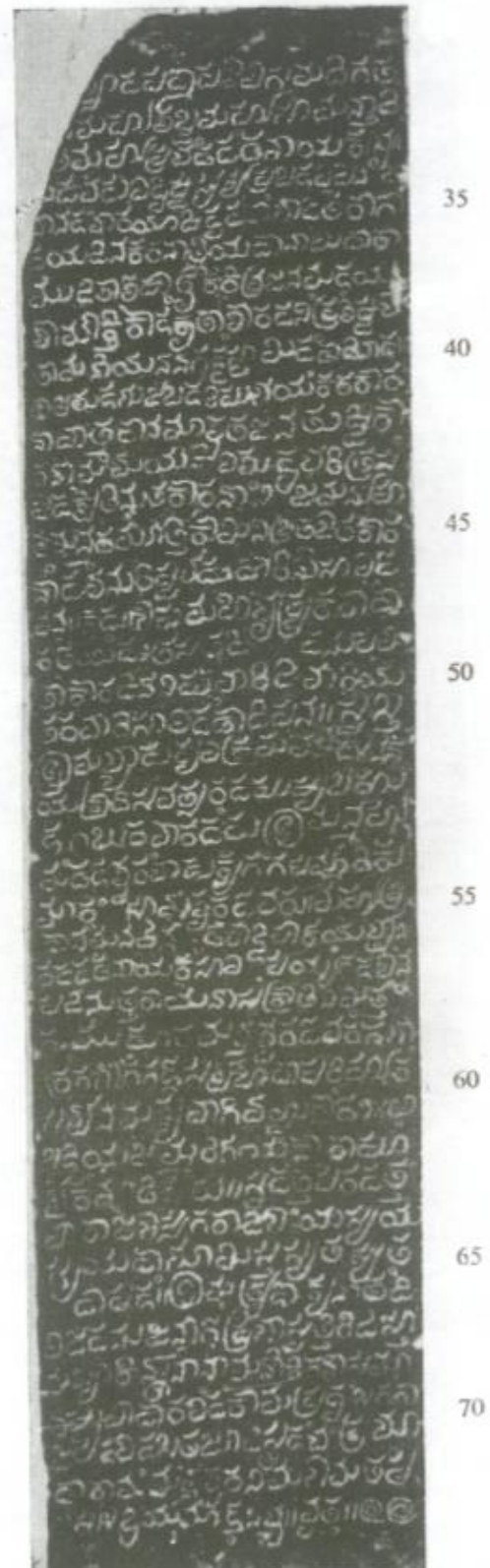


Plate no-11 (Guduru Inscription of Kumara Somesvara) Inscription No-362

First Side



Second Side



Third Side

75
80
85
90
95
100
105
110

Fourth Side

5
 10
 15
 20
 25
 30
 35

Plate No-12 (Jadcherla inscription of Bhulokamalla Somesvara II)
Inscription No-366



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